Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

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THE ORTHODOX OBSERVER

ΠΕΡΙΕΧΟΜΕΝΑ

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May 21

Today Constantine and his mother Helen reveal to us the Cross, the all-revered Tree, which brings shame to all the Jews and is a weapon to believing Kings against the obstinate ones; for verily, it hath appeared to us a great sign, terrible in war.

Kontakion — Orthodox Prayer Book

ΠΡΟΝΟΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

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ΕΠΙΣΤΟΛΑΙ ΠΡΟΣ ΤΟΝ «ΟΡΘΟΔΟΞΟΝ ΠΑΡΑΤΗΡΗΤΗΝ»

Ὁ Παρατηρητὴς φιλοξενεῖ εἰς τὴν στήλην αὐτήν τὰς γνώμας καὶ ἀπόψεις τῶν ἀναγνωστῶν του ἐπὶ τῆς δημοσιευομένης ὕλης ἢ ἐπὶ τῶν προβλημάτων, τὰ ὁποῖα πρέπει νὰ τύχουν τῆς προσοχῆς του. Ἡ δημιουργικὴ κριτικὴ εἶναι ἰδιαιτέρως ἐπιθυμητὴ καὶ εἴμεθα βέβαιοι ὅτι θὰ βοηθήσῃ τὸ Περιοδικὸν νὰ ἀποβῇ τὸ καλύτερον μέσον ἐπικοινωνίας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς μετὰ τοῦ ἀνὰ τὴν μεγάλην ταύτην χώραν Ὀρθοδόξου Πληρώματος.

...Father John Poulos of St. Spyridon's Church gave me a copy of the February 1957 issue of the Observer ...Congratulations on the high level of editorial achievement which your periodical maintains...

Harry L. Levy
Professor of Classics
Hunter College

•

...I have enjoyed reading the Observer, and I think that it is a most informative and entertaining magazine. The articles that are written in Greek and in English are excellent. They are well written and are informative. They are on topics which I think are of interest to all Greek-Americans.

Peggy Petropoulos
Chicago, Ill.

•

...I find your magazine very interesting and instructive. I appreciate the articles on our religion in the English language, and I wish there could be some way that you could have more of them. I read Greek, but my knowledge of our language, is not very deep unfortunately.

John E. Paradissis
Los Angeles, Cal.

•

...I want to congratulate you on the very interesting articles, both in Greek and English, in the magazine. I find them very enlightening.

Miss Mary Hondru
Boston, Mass.

•

...Just read the magnificent article "Lord, Why Did You Die?" by Rev. Coniaris. Articles like this, and in that style really reach out to the common people. We should have more of them. I can't tell you how much I enjoyed it. I read it about 5 times in the bus, coming to work. What down-to-earth style he has, and what an impact it gives the reader, at least it did me, and there must be many, many people who go for that style of writing. Do ask him to write more often, Mr. Hatziemmanuel, and good luck for greater success in the future. Maybe we can build up that magazine to what it could be—twice its size. The material is so good—it's wonderful that you can get it every month like that.

Athena Dallas
New York City, N. Y.

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EDITOR:
EMM. HATZIEMMANUEL

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ΕΚΚΛΗΣΙΑΣΜΟΣ

Τοῦ Σεβ. Ἀρχιεπισκόπου κ. Μιχαήλ.

Ἀφιεροῦται εἰς τοὺς εὐλαβεστάτους Ἱερεῖς καὶ τὰ κοινοτικά μας περιοδικά.

Ἀποτελεῖ γεγονὸς ἀναμφισβήτητον ὅτι μέγα ποσοστὸν τῶν ἑλληνορθοδόξων Χριστιανῶν μας δὲν ἐκκλησιάζονται. Ἴσως πολλοὶ ἀπὸ αὐτοὺς ποὺ ἀποτελοῦν τὸ μέγα τοῦτο ποσοστόν, νὰ ἐπικέπτωνται τὸν κοινοτικόν τους Ναὸν δὶς ἢ τρὶς τοῦ ἔτους. Τοῦτο, ὅμως, δὲν σημαίνει ὅτι ἐκκλησιάζονται. Διότι, ὅταν γίνεται λόγος περὶ ἐκκλησιασμοῦ, ἐννοοῦμεν τὸν τακτικὸν τοιοῦτον. Ὅταν δὲ ὁ χριστιανὸς ἐκκλησιάζεται δὶς ἢ τρὶς τὸ πολὺ κατ' ἔτος, θὰ ἔπρεπε νὰ χαρακτηρισθῇ, μᾶλλον ὡς δεισιδαιμονία ὁ σπανιώτατος αὐτὸς ἐκκλησιασμός. Ὅπως συμβαίνει καὶ εἰς τὴν πραγματικότητα. Ποσάκις δὲν ἀκούμεν: «πρέπει γιὰ τὸ καλὸ νὰ πάγω στὴν ἐκκλησία τὰ Χριστούγεννα ἢ τὸ Πάσχα» «πρέπει γιὰ τὸ καλὸ νὰ κοινωνήσω μιὰ φορὰ τὸ χρόνο». Ὅταν, ὅμως, ὁ Χριστιανὸς φθάνῃ εἰς τὸ σημεῖον νὰ ἐκκλησιάζεται δὶς ἢ τρὶς τὸ ἔτος ἢ νὰ κοινωνῇ ἅπαξ τοῦ ἔτους δῆθεν «γιὰ τὸ καλό», τότε πρόκειται ἀσφαλῶς περὶ δεισιδαιμονίας, πού, ὅπως καὶ κάθε ἄλλη δεισιδαιμονία, ὄχι μόνον δὲν ὠφελεῖ καθόλου, ἀλλὰ καὶ βλάπτει πάρα πολὺ καὶ ζημιώνει τὴν πνευματικὴν τοῦ χριστιανοῦ κατάστασιν καὶ τὴν ψυχικήν του εὐεξίαν καὶ σωτηρίαν. Διότι ἁπλούστατα, ἀλλὰ καὶ λογικώτατα, ὁ ἐκκλησιασμὸς—ὅπως καὶ πολὺ περισσότερον ἡ κοινωνία τῶν Ἀχράντων Μυστηρίων—ἀφορᾷ τὴν ψυχικήν μας ὑγείαν καὶ σωτηρίαν, καὶ ἐν τελευταίᾳ ἀναλύσει, καὶ τὴν ζωήν. Ἡ ψυχή μας ἔχει ἀνάγκη τακτικῆς καὶ συστηματικῆς διατροφῆς, τονώσεως καὶ ἐνισχύσεως διὰ νὰ τείνῃ πάντοτε πρὸς τὰ ἄνω, τὰ πνευματικά, τὰ μὴ βλεπόμενα, ἀλλὰ καὶ αἰώνια· καθὼς ἀπαράλλακτα καὶ τὸ σῶμα μας ἔχει ἀνάγκην καθημερινῆς διατροφῆς διὰ νὰ μὴ χάνῃ τὴν ζωτικότητά του, ἀλλ' ἔχῃ πάντοτε τὰς δυνάμεις τὰς ἀπαιτουμένας διὰ τὴν ἐπιτυχῆ ἀντιμετώπισιν τῶν καθημερινῶν βιωτικῶν μας καθηκόντων. Ὅταν δὲ μόνον ἀπὸ καιροῦ εἰς καιρὸν ἐνθυμούμεθα τὰς ὑποχρεώσεις, ποὺ ἔχομεν ἀπέναντι τῆς ψυχῆς μας καὶ τῆς εὐρωστίας καὶ ὑγείας της, ἀποξενώνεται αὕτη ἀπὸ τὰ πνευματικά, τὰ ἄνω, ποὺ εἶναι καὶ τὰ ἀληθῆ, τὰ σεμνά, τὰ ἐπαινετὰ καὶ τὰ ἀληθῶς ἐνάρετα, καὶ καταντᾷ ἀτροφικὴ καὶ πραγματικῶς ἀναίσθητος εἰς κάθε ὄντως ὑψηλόν, ἱερὸν καὶ ἅγιον. Ἐνθυμηθῆτε τὰς συνομιλίας, τὸν θόρυβον, τὴν ὀχλοβοήν, τὴν ἀκαταστασίαν, ποὺ παρατηροῦνται εἰς τοὺς περισσοτέρους ἀπὸ τοὺς ναούς μας τὴν Μ. Παρασκευήν, τὸ Πάσχα, τὰ Χριστούγεννα. Πρόκειται τότε περὶ συρροῆς ἀδελφῶν εἰς τοὺς ναούς ποὺ «γιὰ τὸ καλὸ» ἐκκλησιάζονται δὶς ἢ τρὶς τὸ ἔτος, καὶ ποὺ ἔχουν ἀπομάθῃ πῶς πρέπει νὰ συμπεριφέρηται ὁ χριστιανὸς εἰς τὸν οἶκον τοῦ Θεοῦ καὶ διατὶ πρέπει νὰ κατευθύνεται τακτικὰ καὶ ἀνελλιπῶς, καθ' ἑκάστην δηλ. Κυριακὴν εἰς τὸν κοινοτικὸν ἅγιον τόπον τῆς λατρείας τοῦ Θεοῦ. Καὶ ἐνθυμηθεῖτε ἀκόμη καὶ τὰς ἑκατοντάδας καὶ χιλιάδας τῶν χριστιανῶν μας, ποὺ ἐκκλησιάζονται μόνον κατὰ τὸ Πάσχα, μόνον καὶ μόνον διὰ νὰ ἀκούσουν τὸ Χριστὸς ἀνέστη, βεβαίως «γιὰ τὸ καλὸ» καὶ νὰ τραποῦν ἔπειτα εἰς ἄτακτον φυγήν, μὲ τὴν ἀπολύτως πεπλανημένην ἰδέαν ὅτι ἔκαμαν τὸ καθῆκον των ὡς χριστιανῶν καὶ δὴ καὶ-ἀλλοίμονον!—Ὀρθοδόξων τοιούτων. Ἐνῶ εἶναι γνωστότατον καὶ βεβαιότατον ὅτι κανεὶς ἀπὸ «τὰ πτωχὰ τοῦ κόσμου καὶ τὰ ἀσθενῆ καὶ τὰ ἐξουθενωμένα»—ναί, ἀπολύτως κανείς, δὲν θὰ τολμήσῃ νὰ ἀποχωρήσῃ τοῦ Ναοῦ κατὰ τὴν νύκτα τῆς Ἀναστάσεως, ἂν δὲν ἀκούσῃ ὅλην τὴν ὡραιοτάτην, τὴν τὰ μάλιστα χαρμόσυνον θείαν Λειτουργίαν τοῦ Πάσχα, μαζὺ μὲ τὸν ἐμπνευσμένον ἐνθουσιωδέστατον καὶ τόσον παρήγορον καὶ διδακτικὸν Κατηχητικὸν τοῦ Χρυσοστόμου. Καὶ δὲν θὰ τολμήσῃ νὰ κάμῃ αὐτὸ τὸ ἀτόπημα, αὐτὴν τὴν ἀνευλάβειαν, διότι θεωρεῖ στοιχειῶδες καὶ ἱερὸν ἐπιβεβλημένον καθῆκον τακτικώτατα νὰ ἐκκλησιάζηται καὶ διότι γνωρίζει, ἐπίσης, πῶς νὰ ἐκκλησιάζηται, χωρὶς νὰ ἐνοχλῇ τοὺς συνεκκλησιαζομένους ἀδελφούς του, χωρὶς νὰ ἀπροσεκτῇ καὶ ἀδιαφορῇ πρὸς τὰ ἀπαγγελλόμενα, λεγόμενα καὶ ἀδόμενα, χωρὶς νὰ ἐπιτρέπῃ τὰς σκέψεις του νὰ πλανῶνται εἰς τὰς βιωτικὰς μερίμνας.

Εἶναι πολλοὶ καὶ σοβαρώτατοι οἱ λόγοι διὰ

τοὺς ὁποίους ὁ χριστιανὸς ἔχει καθῆκον νὰ ἐκκλησιάζηται κάθε Κυριακήν. Διότι ἡ Κυριακὴ ἀντικατέστησε τὸ Σάββατον, ποὺ ἦτο ἡμέρα κατὰ πάντα ὑποχρεωτικὴ διὰ τοὺς Ἑβραίους λατρείας τοῦ Θεοῦ καὶ ἀναπαύσεως ἀπὸ παντὸς ἔργου. Τὸ διέτασσε τοῦτο Αὐτὸς Οὗτος ὁ Θεός, ποὺ ἐπάνω εἰς τὸ Σινᾶ ἔδωκε τὰς δέκα ἐντολὰς εἰς τὸν Μωϋσῆν μία ἐκ τῶν ὁποίων ἐνετέλλετο ὅτι κατὰ τὴν ἡμέραν τὴν ἑβδόμην, τὸ Σάββατον, ὤφειλον ὅλοι νὰ ἀργοῦν καὶ ἄνθρωποι, ἐλεύθεροι καὶ δοῦλοι, ἀκόμη δὲ καὶ τὰ ἄλογα ζῶα, νὰ λατρεύουν δὲ τὸν Παντοδύναμον Θεόν οἱ λογικοὶ ἄνθρωποι, ὑποχρεωτικῶς καὶ ὀφειλετικῶς διὰ νὰ Τὸν δοξολογοῦν, Τὸν εὐχαριστοῦν καὶ Τὸν παρακαλοῦν διὰ τὴν θεραπείαν τῶν ἀναγκῶν των τῶν πνευματικῶν καὶ ὑλικῶν. Τακτικώτατα ὁ Σωτὴρ καὶ Κύριος ἡμῶν ἐπεσκέπτετο, κατὰ πᾶν Σάββατον, τὴν Συναγωγήν. Ἡ πρώτη Του δημοσία ἐμφάνισις ἔγινε εἰς τὴν Συναγωγὴν τῆς πατρίδος Του Ναζαρέτ, ὅπου Τοῦ ἐδόθη τὸ βιβλίον τοῦ Ἡσαΐου καὶ ἀνέγνωσε τὰ περίφημα ἐκεῖνα λόγια τοῦ Προφήτου, τὰ ἀναφερόμενα εἰς τὸ θεῖον πρόσωπόν Του: «Πνεῦμα Κυρίου ἐπ' ἐμὲ οὗ ἕνεκεν ἔχρισέ με» εἰς τὴν Συναγωγὴν συμπροσευχόμενος καὶ συνεκκλησιαζόμενος μετὰ τῶν συμπολιτῶν Του ὁ Ἰησοῦς ἐθαυματούργει. Τὰς Συναγωγὰς κατὰ πᾶν Σάββατον ἐπεσκέπτοντο ὁ Παῦλος καὶ οἱ συνιεραπόστολοι ἀκόλουθοί του πανταχοῦ ὅπου ἐκήρυττον τὸ Εὐαγγέλιον τῆς σωτηρίας διὰ Ἰησοῦ Χριστοῦ, εἰς τὴν Ἀντιόχειαν, τὴν Λύστραν, τὴν Δέρβην, τὸ Ἰκόνιον, τοὺς Φιλίππους, τὴν Θεσσαλονίκην, τὴν Βέρροιαν, τὴν Κόρινθον, ἤτοι πανταχοῦ ὅπου ὑπῆρχον ἑβραϊκαὶ κοινότητες καὶ καθιερωμένοι τόποι λατρείας. Ἂν δὲ ὁ Παῦλος, ὁμιλῶν, ἐπὶ τοῦ Ἀρείου πάγου, πρὸς τοὺς Ἀθηναίους, λέγῃ ὅτι ὁ εἷς καὶ Μόνος ἀληθινὸς Θεός, τὸν ὁποῖον οὗτος κατήγγελλεν «οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται» ἀναμφιβόλως, μὲ τοὺς λόγους αὐτοὺς ἤθελε νὰ διορθώσῃ τοὺς δεισιδαίμονας καὶ προληπτικοὺς Ἀθηναίους, ποὺ πεπλανημένως, ἐνόμιζον καὶ ἐπίστευον ὅτι μόνον ἐντὸς τῶν εἰδωλολατρικῶν ναῶν των εὑρίσκετο ὁ Θεὸς ἢ μᾶλλον οἱ λεγεῶνες τῶν Θεῶν, τοὺς ὁποίους ὡς ἀνθρώπους πλήρεις ἀδυναμιῶν ἐτίμων καὶ ἐσέβοντο.

Εἰς τὸν Ναὸν ὁ χριστιανὸς αἰσθάνεται πολὺ περισσότερον ὅτι «ἕν σῶμα», οἱ πολλοὶ ἐσμέν καὶ «εἷς ἄρτος», κατὰ τὴν τόσον ἐπιτυχῆ καὶ ἐντυπωσιακὴν ἔκφρασιν τοῦ Παύλου. Εἰς τὸν Ναὸν πρὸ πάντων ἔχουν τὴν ἐφαρμογήν τους οἱ τόσον παρήγοροι λόγοι τοῦ Χριστοῦ: «ὅπου δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα ἐ εἰμὶ καὶ ἐγὼ ἐν μέσῳ αὐτῶν». Ἀλλ' εἰς τὸν Να πρὸ πάντων καὶ κατ' ἐξοχὴν ἔχομεν κατὰ τρό ἀπολύτως συγκεκριμένον καὶ ἅπτὸν τὸ σῶ καὶ τὸ Αἷμα τοῦ Κυρίου, δηλαδὴ Αὐτὸν Τοῦ τὸν Ἰησοῦν Χριστόν, τὸν Σωτῆρα μας, τὸν π νοητήν μας, τὸν Κριτήν μας. Καί, κατὰ συνέ αν, εἰς τὸν Ναὸν ὑπάρχουν ὅλαι αἱ εὐλογίαι Θεοῦ ἢ μᾶλλον ὑπάρχει Αὐτὸς ὁ Θεὸς ὁ Δη ουργὸς καὶ Συνοχεὺς τοῦ Σύμπαντος, ποὺ θέ μάλιστα καὶ ἐπιθυμεῖ νὰ εἰσέλθῃ εἰς τὸν οἶ τῆς ψυχῆς μας διὰ τοῦ Παναχράντου Σώμα καὶ Αἵματός Του. Πρέπει νὰ μὴ ἔχῃ κανεὶς κοινὸν νοῦν· πρέπει νὰ τοῦ ἔχῃ ἡ ἁμαρτία ἀφ ρέσῃ κάθε ἴχνος συνέσεως καὶ ὀρθοφροσύν πρέπει νὰ ἔχουν καταπνιξῃ τὴν ψυχήν του μέριμναι καὶ ἡ ὕλη καὶ αἱ ἡδοναὶ τοῦ κόσμ τούτου, διὰ νὰ μὴ αἰσθάνεται βαρυτάτας τύψ συνειδότος, ὁσάκις δὲν ἐκκλησιάζεται ὁ χ στιανός, χωρὶς νὰ ὑπάρχῃ λόγος καὶ ἐμπόδ πρὸς τοῦτο ὅπως εἶναι λ.χ. ἡ ἀσθένεια ἢ τὸ ξίδιον.

Οἱ χριστιανοί μας, ἐπαναλαμβάνομεν καὶ π λιν, κατὰ μέγα, ἵνα μὴ εἴπωμεν μέγιστον, μέρ δὲν ἐκκλησιάζονται. Πρόκειται περὶ μεγάλ καὶ πικροτάτης ἀληθείας — Οἱ χριστιανοί μ κατὰ μέγιστον μέρος δὲν γνωρίζουν διατὶ πρ πει νὰ ἐκκλησιάζωνται, ὅπως δὲν γνωρίζουν κ πῶς πρέπει νὰ ἐκκλησιάζωνται. Νομίζομεν ὅ οἱ εὐλαβέστατοι ἱερεῖς συχνά-πυκνὰ πρέπει κάμνουν τὸν ἐκκλησιασμὸν θέμα τῶν κηρυγμ των τους-ὅπως καὶ τὰ ἱερώτατα Μυστήρια τ θείας Εὐχαριστίας καὶ τῆς Ἱερᾶς Ἐξομολογ σεως. Εἰς τὰ κοινοτικά των ἰδιαιτέρως περ δικά, γράφοντες εἰς ἀμφοτέρας τὰς γλώσσ μας, ὀφείλουν νὰ διαπραγματεύωνται τακτικ τατα τὸ ζήτημα τοῦ ἐκκλησιασμοῦ, ὡς καθ κοντος στοιχειώδους τοῦ Χριστιανοῦ, ποὺ ὅτ δὲν ὑπάρχῃ ἀπολύτως τίποτε τὸ πνευματικ τὸ ὑψηλὸν θρησκευτικῶς, το ἀνώτερον ψυχικ δὲν εἶναι δυνατὸν νὰ περιμένωμεν ἀπὸ τὰ πν ματικά μας τέκνα. Πρόκειται περὶ τεραστίας λείψεως, ποὺ χαρακτηρίζει τοὺς ἑλληνορθοδ ξους μας Χριστιανούς. Αὐτὸς δὲ εἶναι καὶ εἷς τῶν λόγων, διὰ τοὺς ὁποίους τόσον ὀλίγη πν ματικότης παρατηρεῖται εἰς τὰς κοινότητάς μ καὶ τὰς κοινοτικάς μας ἐκδηλώσεις, καὶ τόσ πολλὴ κοσμικότης καὶ ἐκδηλώσεις τοῦ πνεύμ τος τοῦ κόσμου τούτου, οἷαι εἶναι λ.χ. αἱ χορ σπερίδες ποὺ καταταλαιπωροῦν καὶ ἐξαντλ σωματικῶς καὶ ψυχικῶς τοὺς ἀδελφούς μας Ἑ ληνορθοδόξους. Τὸ ζήτημα τοῦ τακτικοῦ ἐκκ σιασμοῦ εἶναι καθαρῶς καὶ ἀποκλειστικῶς

ΕΙΝΑΙ Ο ΓΑΜΟΣ ΜΙΑ ΔΗΜΟΣΙΑ ΠΡΑΞΙΣ;

Ὑπὸ Γερμανοῦ Πολυζωΐδη, Ἐπισκόπου Νύσσης

Δὲν βλέπω διατὶ θέλουν νὰ μᾶς βάλλουν εἰς τόσας διατυπώσεις ττὰς ὅταν ἀποφασίζωμεν νὰ κάμιεν γάμον πολιτικὸν ἢ Ἐκκλησιτικόν» μοῦ ἔλεγε προχθὲς ἕνας, λον νεαρός, ὁμογενὴς ὁ ὁποῖος όκειτο νὰ περάσῃ εἰς τὰς τάξεις ἐγγάμων.

ὸ ἀνωτέρω ἔκαμε τὸν γράφοντα ταρὸν νὰ ἐξετάσῃ κάπως τὸ ζήτημα καὶ νὰ εἰσέλθῃ εἰς λεπτομερείας τὴν πτωχὴν ἐλπίδα, ὅτι ἐνδέχεται τὰς ἀναγνώσουν μερικοὶ καὶ νὰ ποποιήσουν τὰ τυχὸν παράπονά τ'.

Μερικοί, ὅπως ὁ ἐν λόγῳ νεαρός, μίζουν ὅτι ὁ γάμος εἶνε μιὰ καθαρῶς ἰδιωτική των ὑπόθεσις καὶ ὅτι τὴ δὲν ἐνδιαφέρει κανένα ἄλλον ρὰ τοὺς ἰδίους μόνον τοὺς νυμφομένους. Θεωροῦν ὅτι εἶνε μιὰ τριττὴ καὶ ἀδικαιολόγητος ἀνάμιξις εἰς τὰς προσωπικάς των ἐλευθερίας, ὅταν θεσπίζωνται ὡρισμένοι νόμοι καὶ κανόνες ὑπὸ τῆς Πολιτείας ἢ τῆς Ἐκκλησίας σχετικῶς μὲ ρικὰς διατυπώσεις ὅπως εἶνε ἡ μικρὰ περίοδος ἀναμονῆς πρὸ τῆς τελέσεως τοῦ γάμου, ἡ ἐξέτασις τοῦ ματος, ἡ ὑποβολὴ αἰτήσεως καὶ ρικὰ ἄλλα πράγματα. Καὶ τὰ παπονά των διατυποῦνται λόγῳ τῆς φαλμένης σκέψεώς των ὅτι ὁ γάμος των εἶναι μιὰ ἀποκλειστικῶς κή των ἀτομικὴ ὑπόθεσις.

Ἀσφαλῶς ὅμως ὁ γάμος εἶναι μιὰ μοσία πρᾶξις. Ἦτο τοιαύτη ἐπὶ ώνας, ἀπὸ τῆς ἀρχῆς τοῦ κόσμου χὶ τῆς γραπτῆς Ἱστορίας. Ἡ Πολία, τὸ Κράτος δηλαδή, ἐνδιεφέρετο ρὰ πολὺ διὰ τὸν γάμον, διότι διὰ οῦ γάμου τὸ Κράτος ἐξακολουθεῖ χ ὑφίσταται καὶ νὰ μεγαλώνῃ. Εἶχι ὅθεν καθῆκον τοῦ Κράτους, σύμφωνα καὶ πρὸς τὸν θεόθεν δοθέντα εἰς αὐτὸ ρόλον τῆς προστασίας τοῦ κοινοῦ καλοῦ, νὰ φυλάττῃ καὶ νὰ κανονίζῃ τὰ τοῦ γάμου μὲ ἐπαρκεῖς καὶ καταλλήλους νόμους.

Ἡ Ἐκκλησία ὁμοίως, δι' ἀκόμη βαθυτέρους λόγους, περιβάλλει τὸ Ἱ. Μυστήριον τοῦ Γάμου μὲ τὸν προστατευτικὸν μανδύαν Της. Ἐφ' ὅσον τὸ Μυστήριον τοῦ Γάμου εἶνε διὰ τὴν Ὀρθόδοξον Ἐκκλησίαν, ἓν Μυστήριον καὶ ἐφ' ὅσον ὁ Θεὸς ἔχει διατάξει τὸ ἀδιάλυτον τοῦ κανονικῶς καὶ νομικῶς γενομένου γάμου, ἐπιβάλλεται εἰς τὰ συμβαλλόμενα μέρη καὶ εἰς τὴν Ἐκκλησίαν, ὡς τὸν θεόθεν ὁρισθέντα Θεματοφύλακα τῶν Ἱ. Μυστηρίων, ν' ἀποβλέπουν μὲ τὸν δέοντα σεβασμὸν καὶ μὲ προσεκτικὴν ἐξέτασιν ὅσον ἀφορᾶ τὰς συνθήκας τῶν συμβαλλομένων μερῶν. Διότι πρέπει ἡ Ἐκκλησία νὰ βεβαιωθῇ διπλᾶ ὅτι τὸ Ἱ. Μυστήριον τοῦ γάμου δὲν θὰ βεβηλωθῇ καὶ ὅτι οἱ μελλόνυμφοι εἶναι ἐλεύθεροι νὰ νυμφευθοῦν ὁ ἕνας τὸν ἄλλον, ἀκώλυτοι παντὸς τέως γαμικοῦ δεσμοῦ ἢ δεσμοῦ συγγενείας.

Αὐτὸς ἀσφαλῶς εἶνε ὁ λόγος διὰ τὸν ὁποῖον καὶ πρὸ πολλῶν χρόνων, ἀπὸ τὸν δεύτερον μ. Χρ. αἰῶνα, ὁ γάμος τῶν Χριστιανῶν ἐθεωρεῖτο ἤδη ὡς δημοσία Θρησκευτικὴ πρᾶξις καὶ ὑπέκειτο συνεπῶς εἰς τὰ διατάγματα τῆς Ἐκκλησίας ἀκόμη καὶ ὡς πρὸς τὰ ἐξωτερικά του. Ἦτο ὑποχρεωτικὸν λ. χ. διὰ τοὺς Χριστιανοὺς τῆς τότε ἐποχῆς νὰ γνωρίζουν εἰς τὸν Ἐπίσκοπόν των τὴν πρόθεσίν των ὅπως νυμφευθοῦν. Ἡ ὑποχρεωτικὴ αὐτὴ διατύπωσις ἴσχυεν ἐπὶ 3 σχεδὸν αἰῶνας καὶ κατηργήθη μόνον διότι ἡ Ἐκκλησία εἶχε μεγαλώσει πλέον τόσον, ὥστε νὰ καταστῇ φυσικῶς ἀδύνατον διὰ τοὺς περισσοτέρους Ἐπισκόπους νὰ γνωρίζουν στενὰ ὅλον τὸ ποίμνιόν των. Κατὰ τὴν ἐποχὴν αὐτὴν εἶχεν ἀρχίσει, νομίζω, ν' ἀναπτύσσεται τὸ σύστημα τῆς διοικήσεως τῶν παροικιῶν διὰ τῶν Ἱερέων, ὁπότε καὶ τὸ καθῆκον τοῦ νὰ γνωρίζουν οἱ Χριστιανοὶ τὴν περὶ γάμου πρόθεσίν των εἰς τὸν Ἐπίσκοπόν των, ἤρχισε νὰ περιέρχεται εἰς τοὺς ἐνοριακοὺς Ἱερεῖς, ἐνεργοῦντας κατ' ἐντολὴν τοῦ οἰκείου Ἐπισκόπου. Ὁ ἐνοριακὸς Ἱερεὺς τοὐντεῦθεν ἦτο ὑποχρεωμένος καὶ ὑπόλογος ἀπέναντι τοῦ Ἐπισκόπου νὰ κάμῃ ὅ,τι δυνατὸν διὰ νὰ προλαμβάνῃ γάμους μὴ ἐπιτρεπομένους. Ἐπειδὴ ὅμως καὶ ὁ ἐνοριακὸς Ἱερεὺς δὲν ἐγνώριζε πολλάκις καλὰ τοὺς ὑποψηφίους, ἐζητοῦσε διὰ τοῦτο σχετικὰς πληροφορίας ἀπὸ στενοὺς συγγενεῖς ἢ γνωστούς των. Κατ' αὐτὸν τὸν τρόπον ὁ ἐνοριακὸς Ἱερεὺς ἦτο ἱκανὸς νὰ βεβαιώσῃ ὑπευθύνως ἐὰν ἠδύνατο νὰ γίνῃ ἕνας ἀληθινὰ ἔγκυρος γάμος.

Ἐπίσης ἡ δημοσίευσις τῶν ὀνομάτων τῶν μελλονύμφων ἀνηγγέλλετο δημοσίᾳ ἐπ' Ἐκκλησίας μὲ τὴν ὑπόδειξιν, ὅπως ὁποιοσδήποτε ἐγνώριζε κανένα λόγον ὅτι οἱ ὑποψήφιοι δὲν ἦσαν ἐλεύθεροι νὰ εἰσέλθουν εἰς τὴν ἁγίαν κατάστασιν τοῦ γάμου ὑπεχρεοῦτο κατὰ συνείδησιν νὰ κάμῃ γνωστὸν τὸν λόγον αὐτὸν εἰς τὸν ἐνοριακὸν ἐφημέριον ἢ εἰς τὸν Ἐπίσκοπον τῆς περιφερείας. Κατὰ τὸν τρόπον αὐτὸν ἤρχισαν νὰ ἀποκρυσταλλώνωνται αὐτὰ ποὺ ἡμεῖς σήμερον ὀνομάζομεν «κωλύματα γάμου».

Ὅλοι οἱ Χριστιανοί μας, καὶ πρὸ παντὸς οἱ παλαιότεροι, γνωρίζουν ὅτι δι' ἕνα ἔγκυρον γάμον ὑπάρχουν ὡρισμένα ἐμπόδια, ἡ ὕπαρξις τῶν ὁποίων καθιστᾷ ἀδύνατον τὴν τέλεσιν τοῦ ἐν λόγῳ Μυστηρίου. Κανονικῶς τὰ

ημα ἡμῶν τῶν κληρικῶν. Ἂς κινητοποιηθῶμεν λοι μας, ὡς πνευματικὴ ὁμάς, καὶ ἂς χρησιμοτοιήσωμεν τοὺς ἐν ἑκάστῃ κοινότητι συνειδητοὺς χριστιανούς, διὰ νὰ ἀποκτήσωμεν πνευματικὸν ποίμνιον ἐκκλησιαζόμενον τακτικῶς κατὰ τὸ παράδειγμα Αὐτοῦ τοῦ Ἱδρυτοῦ τῆς Ἐκκλησίας καὶ τοῦ σκεύους τῆς ἐκλογῆς Του, τοῦ οὐρανοβάμονος Ἀποστόλου Παύλου.

ἐμπόδια αὐτὰ ὀνομάζονται «κωλύματα» καὶ οἱονδήποτε ἐξ αὐτῶν κάμνει τὸν γάμον ἄκυρον καὶ ὡς μὴ τελεσθέντα, ἐκτὸς ἐὰν ἔχῃ ἐπιτευχθῇ μιὰ κανονικὴ ἐξαίρεσις, μιὰ εἰδικὴ ἄδεια, τὴν ὁποίαν ἡμεῖς ὀνομάζομεν «οἰκονομίαν» καὶ οἱ Ἀμερικανοὶ «dispensation». Ὑπάρχουν ἕως 10 τοιαῦτα κωλύματα:—ἔλλειψις ἡλικίας, προηγούμενος γάμος μὴ διαλυθεὶς κανονικῶς καὶ νομικῶς, ἀνικανότης, στενὴ συγγένεια, αἰχμαλωσία, μοναχισμός, ἱερωσύνη καὶ μερικὰ ἄλλα.

Ὅταν ἡ Ἐκκλησία ἀναγγέλλῃ τοὺς γάμους καὶ δημοσίᾳ (ὅπως γίνεται ἀκόμη καὶ σήμερον εἰς μερικὰς Ἐκκλησίας καὶ Πατριαρχεῖα) κάμνει τοῦτο διὰ νὰ προστατεύσῃ τὸ Ἱ. Μυστήριον τοῦ γάμου διὰ τῆς ἀποκαλύψεως σοβαρῶν κωλυμάτων, ἐὰν ὑπάρχουν τοιαῦτα. Ὁποιοσδήποτε, γνωρίζων ὅτι ὑπάρχουν τοιαῦτα ἐμπόδια, εἶναι ὑποχρεωμένος νὰ γνωρίσῃ τοῦτο εἰς τὴν Ἐκκλησίαν. Ἐὰν ἐν γνώσει παραβῇ τοῦτο, διαπράττει ἁμαρτίαν, κατὰ τὴν αὐστηρὰν ἔννοιαν. Κάποτε τοιαῦτα ἐμπόδια ἀνακαλύπτονται καὶ, κατ' αὐτὸν τὸν τρόπον, ὄχι μόνον διασφαλίζεται τὸ Ἱ. Μυστήριον τοῦ γάμου, ἀλλὰ προστατεύεται ἀκόμη καὶ ἡ ἐνδόμυχος ζωὴ τῶν ἐνδιαφερομένων καὶ τῶν συγγενῶν των.

Ἴσως μερικοὶ νὰ θέλουν νὰ ἐκλαμβάνουν τοῦτο ὡς μιὰν τοῦτ' αὐτὸ ἐπιδρομὴν κατὰ τῆς κατ' ἰδίαν ζωῆς των καὶ ὡς μιὰν ἀπόπειραν τῆς Ἐκκλησίας νὰ περιεργασθῇ δῆθεν τὰ ἐσωτερικὰ μυστικά των. Ἀλλὰ τοῦτο, ὅπως εἶνε ἡ ἀνθρωπίνη φύσις, εἶνε ἕνας τόσον ἀπαραίτητος τρόπος ἐνεργείας, ὥστε πολλαὶ πολιτικαὶ Κυβερνήσεις νὰ ἀκολουθοῦν τὸ παράδειγμα τῆς Ἐκκλησίας. Ἐψήφισαν συνεπῶς μερικαὶ ἀπὸ αὐτὰς νόμους ἀπαιτοῦντας μίαν δημοσίαν προδήλωσιν τοῦ γάμου ἀρκετὰς ἡμέρας πρὸ τῆς τελέσεώς του. Εἰς τὰ χωρὰ τοῦ Βελγίου λ. χ. μιὰ μικρὰ ἐθνικὴ σημαία ὑψώνεται πρὸ τῶν κατοικιῶν τοῦ ἀνδρὸς καὶ τῆς νέας οἱ ὁποῖοι πρόκειται νὰ νυμφευθοῦν. Ἐπὶ πέντε ἡμέρας πρὸ τοῦ γάμου, ἡ σημαία ἐκείνη χρησιμεύει ἀφ' ἑνὸς διὰ νὰ ὑπενθυμίζῃ εἰς ὅσους περνοῦν ὅτι πρέπει νὰ γνωρίσουν εἰς τὰς ἁρμοδίους Ἀρχὰς οἱονδήποτε σοβαρὸν λόγον διὰ τὸν ὁποῖον θὰ ἐνόμιζον ὅτι δὲν θὰ ἔπρεπε νὰ λάβῃ χώραν ὁ προτιθέμενος γάμος καὶ ἀφ' ἑτέρου διὰ νὰ σημειώνεται ὅτι κάθε γάμος ἐνδιαφέρει καὶ τὴν πολιτείαν. Μερικὰ Κράτη προχωροῦν ἀκόμη περισσότερον, ὥστε νὰ κηρύττουν ἄκυρον τὸν γάμον ἐὰν ἡ νομικὴ προαναγγελία δὲν ἐδημοσιεύθη καταλλήλως.

Πολλοὶ δικασταὶ σήμερον ἔχουν τὴν γνώμην ὅπως γίνωνται ἀκόμη καὶ δημοσιεύσεις ἐμποδιζομένων γάμων καὶ πολλαὶ πολιτεῖαι καὶ πόλεις ὑιοθέτησαν ἐκεῖνο ποὺ πολλοὶ ὀνομάζουν «περίοδον προσδοκίας» μεταξὺ τῆς ἡμέρας τῆς ἐκδόσεως ἀδείας γάμου καὶ τῆς ἡμέρας τῆς τελέσεως τοῦ γάμου. Καὶ ὑπάρχει σοβαρὸς λόγος δι' ἓν τοιοῦτο διάστημα ἀναμονῆς. Διότι αἱ στατιστικαὶ ἀποδεικνύουν ὅτι πολλὰ διαζύγια ἔχουν τὴν ἀρχήν των εἰς γάμους βιαστικούς. Ὁ «ἐσπευσμένος γάμος» εἶνε ἕνας τοῦτ' αὐτὸ ἐθνικὸς κίνδυνος καὶ ἡ πολιτικὴ κυβέρνησις εἶνε ὑποχρεωμένη ν' ἀργοπορῇ κάπως τοὺς γάμους, διότι τὸ διαζύγιον εἶνε ἓν ἐθνικὸν κακὸν τὸ ὁποῖον ἐὰν μείνῃ ἀκοντρολάριστον ἠμπορεῖ νὰ ἐπιφέρῃ ἐθνικὴν καταστροφήν, σὺν τῷ χρόνῳ.

Εἰδικῶς κατὰ τὴν περίοδον πολέμου, οἱ ἀβέβαιοι καιροὶ οἱ συνακολουθοῦντες, συντελοῦν εἰς τὸ νὰ γίνουν βιαστικοὶ γάμοι. Οἱ ὑπανδρεύοντες δικασταὶ παραδέχονται ὅτι ἡ πλειοψηφία τῶν γάμων, τοὺς ὁποίους τελοῦν οὗτοι, γίνονται μετὰ τὴν 9ην νυκτερινὴν ὥραν. Ἕνας ἐκ τῶν δικαστῶν αὐτῶν ἐδήλωσεν ὅτι κάποτε, εἰς μίαν νύκτα, ἐτέλεσε 18 τοιούτους γάμους. Θὰ ἔπρεπε νὰ ὀνομασθοῦν «γάμοι τοῦ μεθυσιοῦ» οἱ τοιοῦτοι γάμοι, διότι οἱ ἐνδιαφερόμενοι συναντῶνται κατὰ πρώτην ἴσως φορὰν εἰς μιὰν διασκέδασιν καὶ ἔπειτα ἀπὸ 2 ἢ 3 οὐίσκις ἀποφασίζουν νὰ ὑπανδρευθοῦν ὄχι βεβαίως ἀπὸ ἀγάπην ἢ ἀλληλοεκτίμησιν, ἀλλ' ἁπλῶς μόνον χάριν σεξουαλικῆς ἱκανοποιήσεως. Ἡ πολιτεία ὅμως πρέπει νὰ προφυλάξῃ ἑαυτὴν ἀπὸ τὸ κακὸν αὐτὸ ψηφίζουσα ἀλλὰ καὶ ἐφαρμόζουσα (α) «περίοδον ἀναμονῆς» πρὸ τοῦ γάμου τοὐλάχιστον 4 ἡμερῶν, (β) ἐξέτασιν αἱμάτων κ.τ.λ. καὶ (γ) κάποιαν δημοσίευσιν ἀπαραίτητον.

Δὲν εἶνε ὅμως ἀρκετὸν νὰ ψηφίζωνται μόνον νόμοι ἀπαγορεύοντες τοὺς βιαστικοὺς γάμους. Αὐτὸ μόνον δὲν σταματᾷ τὸ ἐξάπλωμα τοῦ διαζυγίου. Κανεὶς ἀνθρώπινος νόμος, καθ' ἑαυτόν, δὲν ἠμπορεῖ νὰ διορθώσῃ τὰς ἐγωϊστικὰς τάσεις τῶν συζύγων ὅταν ἀποφασίσουν τὸ διαζύγιο. Μόνον ἡ ἀναγνώρισις τῆς ἱερότητ τοῦ γάμου καὶ τοῦ ἀδιαλύτου αὐτο μόνον ἡ ἀναγνώρισις ὅτι χρειάζο ται 3 πράγματα διὰ τὴν ἐπιτυχί τοῦ γάμου, «ἄνδρας, γυναῖκα κ Θεός», ἠμπορεῖ νὰ σταματήσῃ διαζύγιον.

Τὸ Δημόσιον πρέπει νὰ διαφωτ σθῇ ἐπὶ τοῦ σημείου αὐτοῦ, ἐὰν ὅ διὰ κανένα ἄλλον λόγον, τοὐλάχ στον ἐκ πατριωτικοῦ κηθήκοντος. διάλυσις τοῦ γάμου, ἀκόμη καὶ ε μοναδικὰς ἀτομικὰς περιπτώσεις, φήνει ἔν δυνατὸν ἀποτέλεσμα κα ἐπὶ τῆς χώρας ὡς συνόλου. Ὅτα τὰ κτυπήματα αὐτὰ τῶν διαζυγίω λαμβάνουν χώραν κατὰ ποσότητα τότε καὶ ἡ ὑγεία καὶ ἡ δύναμις το Ἔθνους εὑρίσκεται πρὸ μεγίστο κινδύνου.

Διὰ νὰ καταπολεμήσῃ τὸν κίνδυνο αὐτὸν τὸ Κράτος πρέπει καὶ νὰ ἐ πιμείνῃ εἰς τὴν δέουσαν ἐπισημότητ ὅλων τῶν γάμων εἴτε οὗτοι γίνονται εἰς τὸν Ναὸν εἴτε εἰς ἕν δωμάτιον Ληξιαρχείου καὶ μὲ μίαν σοβαρὰν ὁμιλίαν πρὸ τῆς τελετῆς τοῦ γάμου ὅσον ἀφορᾷ τὴν σημασίαν, τὰ κα θήκοντα καὶ τὰς εὐθύνας ἑνὸς τοι ούτου ἱεροῦ γεγονότος. Πρέπει δ.λ. δ. καὶ νὰ χωνευθῇ καλὰ ὅτι ὁ γάμος χωρὶς τὴν εὐλογίαν τῆς Ἐκκλησίας δὲν ἠμπορεῖ νὰ ἐννοηθῇ.

Τὰ ἀνδρόγυνα πρέπει νὰ κατανοήσουν ὅτι ὁ γάμος δὲν εἶνε μιὰ ἀτομικὴ πρᾶξις, ἀλλὰ μιὰ πρᾶξις ἡ ὁποία ἐνδιαφέρει ὅλην τὴν Κοινωνίαν καὶ ὅτι οἱ νόμοι καὶ αἱ διατάξεις γύρω ἀπὸ τὴν τελετὴν τοῦ γάμου τίθενται μόνον καὶ μόνον διὰ νὰ προστατεύσουν αὐτὰ ταῦτα τὰ ἀνδρόγυνα καὶ τὰ κράτη τῶν ὁποίων ταῦτα τυγχάνουν μέρος. Ἡ Ἐκκλησία ἀπὸ μέρους Της ζητεῖ πάντοτε τὴν αἰωνίαν σωτηρίαν τῶν ἀθανάτων ψυχῶν καὶ ἓν ἀπὸ τὰ μέσα διὰ τῶν ὁποίων ἡ Θεία Χάρις μεταδίδεται ἐπὶ τῆς γῆς εἶνε τὸ Μυστήριον τοῦ Γάμου. Ἡ Ἐκκλησία ἐπιθυμεῖ ὅπως τὸ πλήρωμα τῆς Χάριτος αὐτῆς εἰσέλθῃ εἰς ὅλα τὰ τέκνα Της. Αὐτὸς εἶνε ὁ λόγος διὰ τὸν ὁποῖον ἐνδιαφέρεται καὶ φροντίζει, ὥστε νὰ τεθῇ ἡ σκηνὴ καταλλήλως προτοῦ ὑψωθῇ ἡ αὐλαία διὰ τὴν πρώτην πρᾶξιν. Ἂς τὸ ἐννοήσωμεν δεόντως.

ΔΙΕΥΘΥΝΣΙΣ ΠΑΙΔΕΙΑΣ ΚΑΙ ΕΛΛΗΝΙΚΩΝ ΓΡΑΜΜΑΤΩΝ

ΦΙΛΙΠΠΟΣ Δ. ΕΜΜΑΝΟΥΗΛ, Διευθυντὴς

ΤΟ ΤΑΜΕΙΟΝ ΣΥΝΤΑΞΕΩΣ ΤΩΝ ΕΚΠΑΙΔΕΥΤΙΚΩΝ

Ἡ τελευταία Κληρικολαϊκὴ Συνέλευσις, ἐκφράζουσα κατὰ τὸν πιὸ ἐπίσημο τρόπο τὰ ζωηρὰ ἐνδιαφέροντα ὅλης ὁμογενείας γιὰ τὴν παιδεία μας, ἐπεφάσισε, μεταξὺ ἄλλων, τὴν ἵδρυση Ταμείου Συντάξεως τῶν ἐκπαιδευτικῶν.

Ἡ Διεύθυνσις τῆς Παιδείας καὶ τῶν Ἑλλην Γραμμάτων, στηριζομένη στὴν ἀπόφαση αὐτή, καθὼς καὶ στὶς ἰδικὲς ὁδηγίες τοῦ Προέδρου τοῦ Ἀνωτάτου Ἐκπαιδευτικοῦ Συμβουλίου Ἀρχιεπισκόπου Κου Μιχαήλ, προέβη στὴ σύνταξη τοῦ σχετικοῦ καταστατικοῦ. Τὸ σχέδιο αὐτὸ τοῦ καταστατικοῦ, ἀφοῦ ἔτυχε τῆς ἐγκρίσεως τῶν Μελῶν τοῦ ὡς ἄνω Συμβουλίου καὶ τοῦ Νομικοῦ Συμβούλου τῆς Ἀρχιεπισκοπῆς κ. Π. Κουρίδη, ἐτέθη ὑπ' ὄψιν τῶν ἀμέσως ἐνδιαφερομένων—τῶν ἐκπαιδευτικῶν μας—γιὰ νὰ μελετηθῇ ὅσο τὸ δυνατὸ πιὸ προσεκτικά.

Ὕστερα ἀπὸ τὴν προεργασία αὐτή, οἱ ἐκπαιδευτικοὶ τῶν Κοινοτήτων καὶ τῶν ἱδρυμάτων συνῆλθαν σὲ εἰδικὴ συνεδρίαση στὸν Καθεδρικὸ Ναὸ τῆς Νέας Ὑόρκης, ἐμελέτησαν ἀπὸ κοινοῦ τὸ Καταστατικὸ καὶ τέλος τὸ ἐνέκριναν ὁμοφώνως. Ἔτσι, μιὰ ἔκδηλη ὑποχρέωση τῆς ὁμογενείας ἐξεπληρώθη. Τὸ Ταμεῖον Συντάξεως τῶν Ἐκπαιδευτικῶν της ἔγινε ἤδη πραγματικότης.

Οἱ Διδάσκαλοι καὶ οἱ Καθηγηταί, ποὺ ἐπὶ χρόνια μακρὰ κρατοῦσαν καὶ κρατοῦν στὰ χέρια των τὴν εὐθύνη τῆς μορφώσεως τῶν παιδιῶν μας καὶ τῆς μεθοδικῆς ἐντάξεώς των στὸ κύκλο τῶν παραδόσεών μας καὶ τῶν πολιτιστικῶν μας ἀναγκῶν καὶ ὑποχρεώσεων, μποροῦν στὸ ἑξῆς νὰ προσβλέπουν μὲ περισσότερη ἀσφάλεια στὸ μέλλον.

Τὸ Ταμεῖον Συντάξεως Ἐκπαιδευτικῶν ἑδρεύει στὴν Ἀρχιεπισκοπή. Τὸ Διοικητικό του Συμβούλιο ἀποτελεῖται ἀπὸ τὸν Διευθυντὴ καὶ ἀπὸ τὸν Γραμματέα τῆς Παιδείας καὶ τῶν Ἑλληνικῶν Γραμμάτων, ἀπὸ ἕνα Καθηγητὴ τῆς Θεολογικῆς Σχολῆς, ἀπὸ ἕνα Καθηγητὴ τοῦ Διδασκαλικοῦ Κολλεγίου τῆς Ἀκαδημίας Ἁγίου Βασιλείου, ἀπὸ δύο Συνταξιούχους καὶ ἀπὸ ἕξ Διδασκάλους, ἀντιπροσωπεύοντας τοὺς Διδασκαλικοὺς Συλλόγους τῶν Ἐπισκοπικῶν Περιφερειῶν. Φροντίδες ἔχουν ἀπὸ τὴν πρώτη στιγμὴ καταβληθῇ, ὥστε τὸ Ταμεῖον νὰ λειτουργήσῃ κανονικὰ καὶ ἀποδοτικά. Ὁ ἀνώτερος ἔλεγχος καὶ ἡ ἐποπτεία ἀνήκουν στὸν Ἀρχιεπίσκοπο, ὑπὸ τὴν ἰδιότητά του ὡς Προέδρου τοῦ Ἀν. Ἐκπαιδευτικοῦ Συμβουλίου.

Οἱ Πόροι τοῦ Ταμείου προέρχονται πρωτίστως ἀπὸ τὸ λογαριασμὸ τοῦ Δεκαδολλαρίου. Τὸ σχετικὸ ποσοστὸ καθορίζεται ἀπὸ τὶς ἑκάστοτε Κληρικολαϊκὲς Συνελεύσεις. Ὅπως μάλιστα εἶναι γνωστό, σχετικὰ ποσὰ ἔχουν ἤδη ἀναγραφῇ στοὺς δύο προηγουμένους προϋπολογισμοὺς τῆς Ἀρχιεπισκοπῆς, πρόκειται δὲ τὰ ποσὰ αὐτὰ νὰ μεταφερθοῦν κανονικὰ στὸ νεοσυσταθὲν Ταμεῖον καὶ νὰ ἀποτελέσουν τὸ πρῶτο του κεφάλαιον. Στοὺς πόρους τοῦ Ταμείου προστίθενται ἐπίσης οἱ κανονικὲς ἐτήσιες προσφορὲς τῶν Μελῶν του καὶ οἱ ἐτήσιες προσφορὲς τῶν Κοινοτήτων μας. Σύμφωνα μὲ τὸ σχετικὸ ἄρθρο τοῦ Καταστατικοῦ, κάθε Κοινότης καλεῖται νὰ καταβάλῃ στὸ Ταμεῖο εἴκοσι δολλάρια τὸ χρόνο γιὰ κάθε ἕνα ἀπὸ τοὺς ἐκπαιδευτικοὺς ποὺ ἔχει στὴν ὑπηρεσία τοῦ σχολείου ἢ τῶν σχολείων της.

Ὅσοι παρακολουθοῦμε ἀπὸ κοντὰ τὰ ἐκπαιδευτικά μας πράγματα, εἴμεθα ἀπολύτως βέβαιοι, ὅτι τὸ Ταμεῖον Συντάξεως τῶν Ἐκπαιδευτικῶν μας θὰ μπορέσῃ νὰ ἀνταποκριθῇ πολὺ σύντομα σὲ ὅλες του τὶς ὑποχρεώσεις. Ἡ Ἐκκλησία περιβάλλει, ὅπως ἐλέχθη, τὸ Ταμεῖο αὐτὸ μὲ κατανόηση καὶ μὲ ἀγάπη. Ἡ Ὁμογένεια, ἐν τῷ συνόλῳ της, καθὼς βλέπει ὅτι οἱ ἀποφάσεις τῶν ἀντιπροσώπων της στὴν Τελευταία Κληρικολαϊκὴ δὲν παραμένουν γράμμα νεκρό, θὰ ἐκδηλώνῃ ἀσφαλῶς πιὸ θετικὰ καὶ πιὸ ἔμπρακτα στὸ ἑξῆς τὰ φιλεκπαιδευτικά της ἐνδιαφέροντα γιὰ νὰ ἐξασφαλίζωνται ἔτσι ὅλες ἐκεῖνες οἱ ὑλικὲς προϋποθέσεις γιὰ τὴν πρόοδό μας ἐπὶ τοῦ ἐκπαιδευτικοῦ τομέως. Οἱ ἐκπρόσωποι τῶν Κοινοτήτων μας εἰδικώτερα, ἐκτιμῶντες τὸ ἔργον τῶν ἐκπαιδευτικῶν ποὺ κρατοῦν στὰ χέρια των ἕνα κατ' ἐξοχὴν σοβαρὸ καὶ ὑπεύθυνο μέρος τοῦ ὅλου Κοινοτικοῦ Προγράμματος, δὲν θὰ παραλείψουν νὰ ἀναγράψουν ἀμέσως στὸν κοινοτικὸ προϋπολογισμὸ τὸ ποσὸ ποὺ προορίζεται γιὰ τὸ Ταμεῖον τῶν Ἐκπαιδευτικῶν. Εἶναι ἄλλωστε τὸ ποσὸ αὐτὸ τόσο περιωρισμένο, ὥστε κάθε καθυστέρηση στὴν ἐκπλήρωση τῆς βασικῆς αὐτῆς ὑποχρεώσεως θὰ ἦταν ἐντελῶς ἀδικαιολόγητη.

Ἀλλὰ καὶ οἱ Ἐκπαιδευτικοί μας, ποὺ μὲ χαρὰ εἶδαν νὰ πραγματοποιεῖται ἐπὶ τέλους ἕνα βασικὸ ἐπαγγελματικό τους αἴτημα, δὲν θὰ παραλείψουν νὰ κάμουν τὸ καθῆκον τους στὸ ἀκέραιο. Ἐκτιμῶντες τὸ μέτρο τῆς ἀσφαλίσεώς τους, θὰ ἐκλάβουν ἀσφαλῶς τοῦτο σὰν ἕνα ἀκόμη κίνητρο γιὰ τὴν ἔνταση τῶν ἐπιδοσεών τους καὶ γιὰ τὴ βελτίωση τῆς ἀποδόσεως τῆς ἀποστολῆς τους.

ORTHODOXY AND ITS PROBLEMS

by
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Our Orthodox Church constitutes an unbreakable continuation, union and identity with the ancient Church, which was founded by the incarnate Word of God, spread out and stabilized in the world by the Apostles, and organized and glorified by the seven Ecumenical, the Local Synods and the great Fathers. In a manner insusceptible of dispute, history, unalterable apostolic dogmatic teaching and ancient divine worship, with its synodic system, bear witness to its continuation, unity and identity with the primordial Church. And upon the above (history, apostolic dogmatic teaching and ancient divine worship) the Orthodox Church bases the claim that she is the "One, Holy, Catholic and Apostolic Church" of the holy creed of faith.

But from the body of our Orthodox Church throughout the duration of its two thousand years of life, broke away the small monophysitic and duophysitic Churches of the East during the middle of its first millennium, and the great heterodox Churches of the West, the Roman Catholic and the Protestant, during the beginning and middle of its second millennium. At the same time, the Orthodox Church underwent, in its eastern section, most oppresive pressure on the part of the Islamic people. As a consequence not only was the further expansion of Christianity in Asia and Africa hindered, but the Orthodox Church was gradually confined within the narrow borders of the Hellenic Byzantine Empire, the decline of which she too could not help but follow according to the implacable historical order of the world. But as a counterbalance, seemingly, of the above, the Orthodox Church succeeded in utterly Christianizing and receiving in her bosom the Slavic world at about the end of the first millennium.

In such a manner, then, Orthodoxy, triumphing over and passing through the above and many other known historical vicissitudes, as well as the political changes and reclassification of the Orthodox peoples even up to the last two world wars, was formed by degrees and appears today as one confederation of autocephalous Churches. Thus, at the present time, the following form the internally united one Orthodox Catholic Church: first the four ancient glorious Patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem, together with the Church of Cyprus and the Archdiocese of Sinai; second, those Churches formerly dependent upon the Ecumenical Patriarchate and constituting today the backbone of Orthodoxy: the autocephalous Churches of Greece (7,500,000; Russia (more than 175,000,000); Serbia (7,000,000); Rumania (15,000,000); Bulgaria (5,000,000); Georgia (2,500,000); and Albania (250,000); and lastly, the small Orthodox Churches in Poland, Estonia, Lithuania, Latvia, Finland, Czechoslovakia, Hungary, Western Europe, America, Australia, Japan, China, Korea, and other places where Orthodox people have emigrated or where those of other faiths have joined Orthodoxy. Lacking exact statistics, we could approximately calculate the total number of Orthodox people disseminated everywhere on earth at 250,000,000.

Our Orthodox Church, divided thus in parts and spread out almo everywhere, has today to solve mar and great internal and externa problems, in order that she will b able to continue her divine missio and salutary work in the world. O these problems we limit ourselve to touching lightly herein upon few which possess a more genera inter-orthodox and inter-ecclesiastica character.

In the first place, it is essentia that the tightening of the relation among the autocephalous Orthodo Churches as well as their intimat co-operation be pursued with a view to the correct confrontal of the con temporay great ecclesiastical and re maining problems, making worthy thus, and manifesting externally, too their existing internal unity in dog matic faith, in divine worship and on the whole, in ecclesiastical life and reverence. The Ecumenical Patriarchate, the venerable head of all Orthodoxy, must rightfully undertake the initiative in this matter acting once again its old regular and well-known role. This is essentia so much more strongly in as much as Orthodoxy appears externally as constituting a confederation of Churches which, on the strength of the authority of autocephalizatio contained in it, are self-governed independently of each other, and indeed subsist sometimes the inlu ence, too, of the States with which they collaborate, it being known that Orthodoxy endeavors to com bine harmoniously her national and at the same time her over and above national character as an Ecumenica Church.

Next, it is essential that the autohalous Churches, assembling at a n-Orthodox Synod, study in comn and arrange the thoroughly hodox questions of a dogmatic, rshiping, administrative and, in neral, ecclesiastical nature, which a long time have been pending l are in need of adjustment. The paratory Committee of Orthodox urches which met on Mt. Athos 1930 has already expounded this tter. Purpose of the meeting was e formulation of a list of subjects r the Pan-Orthodox Pre-Synod to convoked at the appropriate time. ecial Synodic Committees from ch autocephalous Church are occupied to the utmost with its cometion as a result of a relative enclical of the Ecumenical Patrichate dated February 12, 1951. nus, the inter-Orthodox Committee Mt. Athos proposed subjects rerring to the relations of the autophalous Orthodox Churches to one nother, and a more intimate coperation among them; the educaon of the Orthodox Clergy; the reganization of the monastic life; ne codification of the Holy Canons; ne ecclesiastical ritual and calendar; yzantine art, etc. The appointed pecial Synodic Committee of the hurch of Greece worked for the erfection and study of the subjects rom the above list, and a year ago 1954) published its first introducion by the writer on the subject, How One Must Accept Heterodox ersons Who Approach Orthodoxy." t is useless to add that the convoation of the Pan-Orthodox Preynod for the study and settlement f ecclesiastical questions similar to he above and others constitutes the niversal request of all the orthodox vorld.

Finally, it is essential that all Orhodox Churches define in common nd make straight their position and elations with the heterodox Churches vhich were mentioned in the beginning of this article, and with the World Council of Churches established seven years ago. Joachim III, one of the last great Patriarchs of Constantinople, considered this matter in 1902 in his historical encyclical to the autocephalous Orthodox Churches, as did the locum tenens Dorotheos Prouses in 1920 in the famous patriarchal message "to the Churches of Christ everywhere." The previously mentioned inter-orthodox Committee of Mt. Athos also did the same thing in 1930. But this question became more urgent and flaming in our times because of the establishment of the World Council of Churches, in which the majority of Christian Churches participates. Among the Orthodox Churches, however, disagreements arose on whether or not they should participate in this Council. Thenceforth the Ecumenical Patriarchate and the Church of Greece participate in the World Council and their meetings, whereas other Orthodox Churches have declared a simple participation without being represented in it actively. On the contrary, the Slavic Orthodox Churches, during their meeting in Moscow in 1948, excluded all participation. It is obvious that this discord must be settled by the Orthodox Churches either by canonical encyclicals or by a Pan-Orthodox Synod. In this way a single course and position toward the World Council and the heterodox Churches, within and without it will be defined. This must be compulsory for all the autocephalous Orthodox Churches, the presuppositions, the limits and the degree of their participation in the referred Council and in the so-called ecumenical movement of the Churches on the whole to be defined.

Having limited ourselves to simply touching upon a few of the pending great ecclesiastical questions, we hope that the orthodox ecclesiastical leaders, invigorated by competent and strong clergymen and laymen, confront these matters and proceed to their correct settlement, on the basis of the long lasting orthodox ecclesiastical Tradition, for the good of our one, holy, catholic and apostolic Orthodox Church.

ΤΟ ΠΑΡΣΙΜΟ ΤΗΣ ΠΟΛΗΣ

Πῆραν τὴν Πόλη, πῆραν τήν, πῆραν τὴ Σαλονίκη,
πῆραν καὶ τὴν Ἁγια—Σοφιά, τὸ μέγα μοναστήρι,
ποὺ 'χε τριακόσια σήμαντρα κι' ἑξηνταδυὸ καμπάνες,
κάθε καμπάνα καὶ παπάς, κάθε παπὰς καὶ διάκος,
σιμὰ νὰ βγοῦν τὰ Ἅγια κι' ὁ Βασιλιὰς τοῦ κόσμου,
φωνὴ τοὺς ἦρθ' ἐξ οὐρανοῦ, ἀγγέλων ἀπ' τὸ στόμα:
—Ἀφῆτ αὐτὴ τὴν ψαλμουδιά. Νὰ χαμηλώσουν τ' Ἅγια·
καὶ στεῖλε λόγο στὴ Φραγκιά, νὰ 'ρτουνε νὰ τὰ πιάσουν
νὰ πάρουν τὸ χρυσὸ Σταυρὸ καὶ τ' ἅγιο τὸ Βαγγέλιο
καὶ τὴν ἁγία Τράπεζα, νὴ μὴν τηνα μολύνουν.
Σὰν τ' ἄκουσεν ἡ Δέσποινα, δακρύζουν οἱ εἰκόνες.
—Σώπασε, Κυρὰ-Δέσποινα, μὴν κλαίγεις, μὴ δακρύζεις.
Πάλε μὲ χρόνους, μὲ καιρούς, πάλε δικά σας εἶναι.

ΔΗΜΟΤΙΚΟ

THE RELATIONSHIP BETWEEN THE GREEK ORTHODOX CHURCH AND EDUCATION

By His Eminence Archbishop Michael

For the benefit of those Greek-Americans who claim that they do not understand the Divine Liturgy of our Greek Orthodox Church, and thus stand a chance to draw away from it, we print the address of His Eminence Archbishop Michael which he delivered before the University Club on March 10th, 1957. This very clearly points out the reasons why our Liturgy is in the first and original Greek language, as it should always be . . .

As we all know, the Greek Orthodox Church recognizes as its highest Ecclesiastical authority the Ecumenical Patriarchate of Constantinople. After the fall of Constantinople in 1453, our Church took into its own hands the task of preserving, for our enslaved people, our culture and education. This was necessarily so. Before the fall of Constantinople, the Byzantine Empire, which was both Greek and Orthodox, provided for the education of the Greeks. But after the rule of the Moslem Turks, our Church was forced to undertake the education of the enslaved Greeks in schools founded by the various Greek communities and supervised by the representative of the Church. Just as all religious questions were administered by the Patriarchs and the Bishops, who had their headquarters in the various sections of the Turkish Empire, so did all educational problems belong to the sphere of the Church, that is, to the Ecumenical Patriarch and to the Meropolitans who were the leaders of the various Greek communities.

In this connection, I must stress two things. First, that the Turkish government, after the fall of Constantinople, showed itself to be quite liberal in the question of education. It allowed the Greek Orthodox Church complete freedom in its supervision of the Greek schools, which the Greek children attended. This was one of the advantages which the Greeks of Turkey possessed. In fact, the Greek schools operated with such freedom that the local Turkish officials were not allowed to interfere with them in any way. Any attempt at such interference was resisted by the Greek Church authorities on the grounds that it would suppress the privileges which the Greeks had been granted by Mohammed the Conqueror of Constantinople. Indeed, the liberty with which the Greek schools in Turkey functioned was such that not even the Turkish language was taught in them. The introduction of Turkish in these Greek schools dates back only from the beginning of this century, that is from 1900 on.

The second point that must be stressed is this: the schools of the Greek communities in Turkey, essentially were run not by the Church but by the communities themselves. The Church, the Patriarchate and the Bishops of the various localities merely supervised the operation of the schools. Each Greek Community in Turkey, from the fall of Constantinople until practically the turn of the present century, was self-governed. Each community had its own Executive Council which ran the Church, and each one had its School Committee which undertook for the effective operation of its school. The selection of the right kind of school personnel, the hiring and the firing of the teaching staff, were exclusively the prerogative of the community which performed these functions through the school committee.

It should be noted also that especially in the first years after the fall of Constantinople, the priest of the community was also the school teacher. This custom persisted in Greece even after her liberation, and up to this day there are priests there who perform, as well, the duties of the schoolmaster. This custom, which began in Turkey as a matter of necessity, since the local priest was usually the most learned person in the community, resulted in the Greek children's obtaining an education of a rather ecclesiastical nature. It resulted also in the fact that during the 400 years of Turkish rule, education was closely allied with religion, the school with the Church, and the Greek language with the Orthodox Faith. This close tie between the Church and Education enabled our enslaved people to remain true Greeks for four centuries in spite of all the slaughter, persecution and enforced acceptance of the Moslem religion which they suffered. It enabled them also to rise again in 1821 as one man and throw off the cruel and tyrannical yoke of slavery and to become again a free and independent people. It is an historical fact that our Bishops and Priests were the leaders of our national War of Independence of 1821. This was most natural and most logical, since the Greek clergymen were the true leaders and instructors of their enslaved countrymen for four hundred years. The priest was

t only the sacred minister of the st holy sacraments of the Church; was also the teacher of the Chris- n Faith and of Greek letters. It s the priest who daily reminded e enslaved Greek that Almighty d created man to live in freedom. was the priest who taught the en- ved Greek his long history, which folds an amazing, unique and un- ating love of freedom and of great crifices for its perpetuation.

As you know, the Greek Archdio- se of America is one of the dio- ses of the Ecumenical Patriarchate. ur highest ecclesiastical authority the "Great Church of Christ" which the Ecumenical Patriarchate. That why here in America our Church as assumed as a matter of course ot only the religious leadership of ur Greek-American brethren but lso the instruction of the Greek nguage and of the Orthodox Faith.

When the Greeks, after the fall f Constantinople, found themselves nslaved, the Church as we have said, ssumed the religious and national eadership. This burden which the hurch assumed was hard, and re- quired much work; however, it was ot impossibly difficult, nor was it vithout reward. For this task did ot involve for the Greeks the ques- ion of religious existence. The dif- erence between Christianity and Mo- ammedanism was a great chasm which so divided the two factions hat there was hardly any danger hat the Orthodox would go over to he side of the infidels. Therefore, f we make exceptions of those of our people who were coerced and forced to adopt the Moslem religion —by the Genisites under Selim the First, for example—we can say that not a single enslaved Greek volun- tarily became an adherent of the Turkish faith.

Fortunately, here in our beloved country all of us have complete free- dom within the bounds of our Fe- deral and State laws. Here, we are in no danger whatsoever of being persecuted for our religious beliefs. Here, we are all American citizens, and irrespective of our origins, we all have the same priveleges and the same obligations. Here, also, our Church understood, that from the time of its founding it would be re- sponsible both for the perpetuation of the Orthodox Faith of its spir- itual children and for the continua- tion of the Greek language, the lan- guage of the New Testament and the Divine Liturgy.

For this very reason, from the very beginning our Priests were not mere ministers of the Divine Liturgy on Sundays and on other religious celebrations; they were also teachers of the youth of our first pioneer im- migrants. Thereafter, the children of our Greek Orthodox immigrants had to preserve the Orthodox Faith, on the one hand, and on the other not to forget the Greek language. That is why, from the very start, the pioneer Greek Priest was both the teacher of our faith and of the Greek language. And these two functions are performed today by the two types of schools we have: our Sunday Schools for religious instruction, and our afternoon schools for the learn- ing of Greek.

In addition to our afternoon Greek schools we have also our Greek-Amer- ican day schools, in which our boys and girls undoubtedly acquire a much better knowledge of the Greek tongue. Both our Greek afternoon schools and our Sunday Schools are run, in the main, by our communities in which they operate. The church mere- ly supervises them, so to speak, and offers whatever assistance it can, with all the means at its disposal, so that these schools may function as effi- ciently as possible.

When we say we want, and insist, that our youth should learn Greek, certainly we do not mean by that to become a nation within a nation, and to lose contact with our American environment. Such a view has never been adopted by our church. We are as much Americans as any other American citizen from whatever ori- gin he may come, and as Senator Knowland very rightly stated at the Inauguration Banquet on January 20th last, and I quote: "With the ex- ception of the American Indians, who are indigenous to this land, all the rest of us are American citizens of varied and different origins." We of Greek descent are bilingual American citizens just as most French, Dutch, German and others in this country. For this reason, our Church for many years has been developing a program of training bilingual priests and teachers, the former at our Theo- logical School in Brookline, and the latter at our Saint Basil's Academy.

We believe that our Divine Liturgy should always be conducted in the beautiful language in which it was written—in Greek, the language, also, in which the books of the New Testa- ment, and some of the Old, were written. And we insist that our young ones should learn Greek in order to understand our Church Service. For this reason we have repeatedly published editions of the Divine Li- turgy containing both the Greek and English versions. And the current Year Book 1957 of our Archdiocese, includes not only the Divine Liturgy in Greek and English, but also the Sunday readings from the Gospels and the Apostles, for the entire year, likewise printed in both languages.

However, since March 1950 English has been officially installed in the Greek Orthodox Church of America along with the Greek. Today, in most of our Churches, the sermon is preached in both languages. We re- alize that with the passing of the years, the Sermon will more and more be given in English. But the Divine Liturgy and the Sacraments of the Church must remain in the future, as they are now, in the *Orig- inal Language*, the language in which they were written—in Greek.

For centuries now the Roman Catholic Church has, in their liturgy, used Latin, which is considered a dead language. Why then should not our Church insist, in our Divine Liturgy, on the use of the Greek language, which is after all not a dead but a living language, spoken today in all parts of the world by some ten million people of our faith! Yet there are not even five persons today who speak Latin in their daily life. Even for the Pope of Rome, who writes his Encyclicals in Latin, this language is a technical one, which he uses in writting official pronouncements and in discharging his religious duties. Never does he use Latin in his every day speech, as we do Greek in ours.

In spite of all this, a great conference on the Latin language assembled in Avignon, France last September. At this meeting, Greece was also represented by Professors of the Classics from the National University of Athens. The learned delegates who gathered there considered by what means they could stimulate especially for educated people—added interest in Latin, which many of the members of the Conference characterized as a living and not a dead language—because they said, Latin was the language of divine worship throughout the Roman Catholic Church.

What then should we say about our living language which we hear in our homes and in our church; in which, here in America, daily and weekly newspapers are written, as well as periodicals that are not only of religious but also of wordly interest? And because our Church has realized here in our country, the United States, the land of freedom of thought, of speech and of religious belief, there does exist the danger, nevertheless, of the weakening of our faith—because of this, church has placed great emphasis on our Sunday Schools. In them, the instruction is given in both languages—or rather, to be exact, it is given more in English, and for this reason when the Archdiocese sends out helpful material to the Sunday School teachers, this material is written in both Greek and English. Our Sunday schools, I should add, have made great progress in the past few years. Our general rule is that all youngsters of the Greek Orthodox Communities in America should attend our Sunday Schools. There are, moreover, many "nonorganized" Greek Orthodox Communities in which our Sunday Schools function, under the instruction of our respected Greek-American ladies.

Before closing, I would like to stress again that in our Greek Orthodox Communities in America today, our educational activities—with reference both to religion and the Greek language—rest largely, not in the hands of the Church, but in those of the Community Councils and the Priests. Mainly responsible for the effective operation of our Sunday, Greek, and Greek-American School, are our Communities, our Community Councils and our School Committees. The role of the church is advisory and supervisory—and so it should be, and remain. The communities should always assume the burden of responsibility for the running of the schools. For in my opinion, only in this way will be continued the progress of our Schools—and this is true both of our Sunday schools, in which our children receive instruction that will enable them to become good Christians and Orthodox—and of our schools which teach the Greek language that will enable our youth to better understand and appreciate our glorious heritage.

HONOR THY MOTHER

by Presvytera Stella Constantelos
Perth Amboy, New Jersey

The annual observance of Mother's Day emphasizes the special place that each Mother should have in the esteem and affection of her children.

"Mother" is a word symbolic of love, sacrifice and devotion. There are, indeed, women who have borne children and deserve not the honor of Mother. But it is to the selfless woman, whose daily interest and care is so cheerfully and willingly given to the children God has given her, that the honors of Mother's Day belong.

This particular day should be the unique opportunity for an outward expression of the obedience, respect and affection which every worthy child should have for his Mother every day of the year. The gifts, flowers and sweet sentiment of Mother's Day have significance only if they represent not one day's thoughtfulness but rather an abiding devotion that is manifest in many different ways every day throughout the entire year.

For those upon whom the honors of the day are bestowed, it should be an inspiration always to be deserving of the tribute paid to them. In the Mother of Christ, The "Panagia," all Mothers have their ideal and their exemplar. Insofar as they approach this ideal they are deserving of recognition and honor.

For all Greek Orthodox Christians, the most appropriate observance of "Mothers Day" should be a prayerful remembrance of the women to whom we all owe so much. If God has taken our Mothers to our eternal home, again no tribute can be more satisfying than our prayers for the happy repose of their souls.

ΣΚΕΨΕΙΣ ΚΑΙ ΠΑΡΑΤΗΡΗΣΕΙΣ

ΠΙ ΤΗ ΛΗΞΕΙ ΤΟΥ ΑΚΑΔΗΜΑΪΚΟΥ ΕΤΟΥΣ

Τὰ ἐγκαίρως καὶ ἁρμοδίως ἀνακοινωθέντα προγράμματα τῶν ἑορτῶν ἐπὶ τῇ λήξει τοῦ Ἀκαδημαϊκοῦ ἔτους ὅσον τῆς Θεολογ. Σχολῆς ὅσον καὶ τοῦ Διδασκαλικοῦ Κολλεγίου τῆς Ἀκαδημίας Ἁγίου Βασιλείου ἐπιμαρτυροῦν ἅπαξ ἔτι τὴν σοβαρὰν ἐργασίαν, ἥτις συντελεῖται εἰς τὰ δύο αὐτὰ ἱδρύματα τῆς Ἐκκλησίας μας καὶ τὴν πρόοδον τούτων. Ἡ ὁμογένεια, ἥτις περιβάλλει ἀμφότερα τὰ ἱδρύματα ταῦτα μὲ πολλὴν ἀγάπην καὶ εἰς τὰ ὁποῖα ἔχει ἐπενδύσει τὰς καλυτέρας τῶν ἐλπίδων της διὰ τὸ μέλλον της, θὰ παραστῇ διὰ τῶν ἀντιπροσώπων της εἰς τὰς ἐν λόγῳ ἑορτὰς διὰ νὰ ἐνισχύσῃ οὕτω ἠθικῶς καὶ τοὺς διδάσκοντας καὶ τοὺς διδασκομένους εἰς τὴν συνεχῆ των προσπάθειαν νὰ φέρουν εἰς πέρας τοὺς ὑψηλοὺς σκοποὺς τῶν ἱδρυμάτων αὐτῶν. Πράγματι, ἂν οἱ ὁμογενεῖς μας ἐπιθυμοῦν νὰ λάβουν ἄμεσον γνῶσιν τοῦ ἔργου τῶν ἀνωτέρων αὐτῶν πνευματικῶν κέντρων, τὰ ὁποῖα ἑτοιμάζουν τὴν πνευματικὴν ἡγεσίαν—τὸν ἱερέα καὶ τὴν διδασκάλισσαν—θὰ ἐπισκεφθοῦν τὰς σχολὰς αὐτάς, διὰ νὰ ἀντιληφθοῦν ἐκ τοῦ πλησίον τὰς ἐπιδόσεις των καὶ νὰ τὰς ἐκτιμήσουν κατ' ἀξίαν. Ἐκ τῆς ἀμέσου αὐτῆς ἐπαφῆς θὰ κατανοηθῇ ἀσφαλῶς πόσον ἔγκυρος καὶ ἀντικειμενικὴ εἶναι ἡ γνώμη, ὅτι ἡ ἀξιοποίησις τοῦ ἐνδιαφέροντος τῶν τέκνων τῆς Ἐκκλησίας μας διὰ τὸ ἔργον τῆς Ἀρχιεπισκοπῆς καὶ εἰδικώτερον τῶν ἱδρυμάτων αὐτῶν γίνεται κατὰ τὸν καλύτερον τρόπον.

ΑΣΦΑΛΙΣΙΣ ΤΩΝ ΕΚΠΑΙΔΕΥΤΙΚΩΝ

Ἡ Ἀρχιεπισκοπὴ ἐνεργοῦσα ἐπὶ τῇ βάσει τῶν ἀποφάσεων τῆς τελευταίας Κληρικολαϊκῆς Συνελεύσεως, κατέβαλε κάθε δυνατὴν προσπάθειαν, ὥστε τὸ Ταμεῖον Συντάξεως τῶν Ἐκπαιδευτικῶν νὰ γίνῃ ἤδη πραγματικότης. Τὸ Καταστατικὸν τοῦ Ταμείου τούτου, μελετηθὲν ἐγκύρως, ἐνεκρίθη τελικῶς καὶ ἐτέθη εἰς ἐφαρμογήν. Διὰ τῆς λήψεως τοῦ μέτρου τούτου, ὅπερ τιμᾷ ὄντως καὶ τὴν ὁμογένειαν καὶ τὴν πνευματικήν της ἡγεσίαν, ἀναγνωρίζεται κατὰ τὸν πλέον ἔμπρακτον τρόπον ἡ ἀποστολὴ τῆς Παιδείας μας ἐνταῦθα καὶ τὸ χρέος ἔναντι τῶν ἀνθρώπων ἐκείνων—τῶν ἐκπαιδευτικῶν—οἵτινες βαρύνονται μὲ τὴν ὑψίστην εὐθύνην νὰ δώσουν περιεχόμενον καὶ οὐσίαν εἰς τὰς μορφωτικάς μας ἐπιδιώξεις.

Εἴμεθα ἀπολύτως βέβαιοι, ὅτι οἱ ὑπευθύνως διαχειριζόμενοι τὰ ζητήματα τῶν Κοινοτήτων μας θὰ ἐκτιμήσουν κατ' ἀξίαν τὴν ἵδρυσιν τοῦ Ταμείου Συντάξεως τῶν Ἐκπαιδευτικῶν καὶ δὲν θὰ παραλείψουν νὰ ἐκπληρώσουν εἰς τὸ ἀκέραιον τὰς ὑποχρεώσεις των ἔναντι τούτου. Οὕτως, βοηθοῦντες τοὺς ἐκπαιδευτικούς μας εἰς τὴν ἀπολύτως δεδικαιολογημένην ἀξίωσίν των, ὅπως ἐξασφαλίσουν κάποιαν οἰκονομικὴν βοήθειαν μετὰ τὴν ἀποχώρησίν των ἐκ τῆς ἐνεργοῦ ὑπηρεσίας, βοηθοῦμεν τὰ σχολεῖα μας νὰ ἐκπληρώσουν ἀποδοτικώτερον τὴν ἀποστολήν των.

ΟΙ ΜΕΤΑΝΑΣΤΑΙ ΚΑΙ ΤΑ ΤΕΚΝΑ ΤΩΝ

Ὁ καθηγητὴς DR. E. P. HUTCHINSON, τοῦ Πανεπιστημίου τῆς Πενσυλβανίας, ἐδημοσίευσε τελευταίως μελέτην μὲ τὸν τίτλον: «THE IMMIGRANTS & THEIR CHILDREN». Εἰς τὴν μελέτην αὐτὴν παρατηρεῖ τὰ ἑξῆς ἐνθαρρυντικὰ διὰ τὴν πρόοδον τῶν μεταναστῶν καὶ τῶν τέκνων των: α) Κατὰ τὴν χρονικὴν κυρίως περίοδον 1910—1950, οἱ ἐκ μεταναστῶν προερχόμενοι ἐργάται ἐκ τῶν χειρωνακτικῶν καὶ ἀνειδικεύτων ἐπαγγελμάτων μετεπήδησαν εἰς πλέον ὑπεύθυνα καὶ εἰδικευμένα. β) Ἡ ταχύτης τῆς προόδου τῶν μεταναστῶν ἐργατῶν ὑπῆρξεν πολὺ μεγαλυτέρα τῆς ταχύτητος προόδου τῶν ἐντοπίων κατοίκων. γ) Τὰ παιδιὰ τῶν μεταναστῶν προοδεύουν εἰς ὅλους τοὺς τομεῖς δράσεως τῆς χώρας καὶ δὲν περιορίζονται εἰς τὸν στενὸν κύκλον τῶν ἐπαγγελμάτων τῶν γονέων των.

Αἱ ἀνωτέρω διαπιστώσεις τοῦ καθηγητοῦ HUTCHINSON συμπεριλαμβάνουν βεβαίως καὶ τὴν ἰδικήν μας ἐθνικὴν ὁμάδα, ἥτις εἶναι, κατὰ κοινὴν ὁμολογίαν, ἐκ τῶν πλέον προοδευτικῶν τῆς Ἀμερικῆς. Αἱ διαπιστώσεις αὐταὶ μᾶς ὑποχρεώνουν νὰ ἐρωτήσωμεν: Τὴν ὑλικὴν αὐτὴν πρόοδον καὶ τὰς κατακτήσεις αὐτὰς τῆς ζωῆς εἰς τὴν χώραν ταύτην συνοδεύουν κατὰ ἀνάλογον βαθμὸν καὶ μὲ τὴν ἰδίαν ταχύτητα πρόοδος καὶ κατακτήσεις πνευματικαὶ καὶ ἠθικαί; Διότι ἐὰν τὸν προοδευτικὸν πολίτην τῆς Ἀμερικῆς στολίσωμεν μὲ τὰς ἀρετὰς τοῦ Ἑλληνορθοδόξου χριστιανοῦ τότε πρέπει νὰ εἴμεθα βέβαιοι ὅτι ἐπραγματοποιήσαμεν τὸν εὐγενέστερον τύπον ἀνθρώπου, διὰ τὸν ὁποῖον καὶ ἡ χώρα τῆς καταγωγῆς μας καὶ ἡ Ἐκκλησίας μας μποροῦν νὰ εἶναι ὑπερήφανοι.

12—19 ΜΑΪΟΥ

Οἱ Ἱερατικοὶ Προϊστάμενοι καὶ τὰ Διοικητικὰ Συμβούλια τῶν Κοινοτήτων μας ἐπληροφορήθησαν δι' ἐγκυκλίου τοῦ Σεβασμιωτάτου, ὅτι ἡ ἑβδομὰς τῆς 12ης μέχρι τῆς 19ης Μαΐου ἀπεφασίσθη νὰ ἀφιερωθῇ εἰς τὴν ὀργάνωσιν συστηματικῆς προσπαθείας ἐκ μέρους ὅλων τῶν Κοινοτήτων διὰ τὴν ἐπέκτασιν τῆς κυκλοφορίας τοῦ ἐπισήμου δημοσιογραφικοῦ ὀργάνου τῆς Ἀρχιεπισκοπῆς, τοῦ Ὀρθοδόξου Παρατηρητοῦ. Διὰ νὰ βοηθήσῃ τὰς Κοινότητας νὰ ἐκτελέσουν καρποφόρως τὴν ἀπόφασιν ταύτην τῆς Ἀρχιεπισκοπῆς τὸ Γραφεῖον τοῦ Παρατηρητοῦ ἐταχυδρόμησεν εἰς αὐτὰς βοητικὸν ὑλικόν: τεύχη τοῦ Περιοδικοῦ, δελτία ἀποδείξεων, εἰδικὰ φυλλάδια καὶ πόστερς.

Ἡ Ἱερὰ Ἀρχιεπισκοπὴ καὶ ἡ Διεύθυνσις τοῦ φύλλου στηρίζουν πολλὰς ἐλπίδας εἰς τὴν εἰδικὴν αὐτὴν προσπάθειαν τῶν Κοινοτήτων. Εἶναι ἀπολύτως βέβαιοι, ὅτι οἱ Ἱερατικοὶ Προϊστάμενοι ὡς πνευματικοὶ ὁδηγοὶ καὶ ἐπόπται τῶν Κοινοτικῶν πραγμάτων ἐν συνεργασίᾳ μὲ τοὺς Προέδρους καὶ τὰ μέλη τῶν Διοικητικῶν Συμβουλίων καὶ τὰς λοιπὰς ὠργανωμένας δυνάμεις τῆς Κοινότητος θὰ φιλοδοξήσουν νὰ πραγματοποιήσουν ἕνα πνευματικὸν ἔργον ὡς εἶναι ἡ εὐρυτέρα διάδοσις τοῦ Παρατηρητοῦ.

MAN AND THE WORLD SITUATION *

By The Rev. EUSEBIUS A. STEPHANOU, Th.D.
Brookline, Mass.

THE COURSE of recent events on the international scene has heightened the tension and anxieties that since Hiroshima have been plaguing modern man. Day by day we are witnessing the conflict of national interests intensifying the crisis of the world situation. The unforeseeable possibilities of the H bomb have raised grave concerns for the future. Even scientists who have boasted of their disinterestedness are now joining religious and political leaders in sounding the alarm. Atomic scientists have been called the "League of Frightened Men" and have warned us that a "war with H bombs might quite possibly put an end to the human race." Even Einstein had acknowledged that one of the mistakes he made in his lifetime was when he signed the letter to President Roosevelt recommending that the atomic bombs be made.

Though the perils are known, yet tragically enough a nation of our own Western civilization has proceeded to ignite what may turn out to be the powder keg of another global conflict. Though Western culture has made tremendous advances in science and technology, yet spiritually it has proved itself bankrupt. The crisis of the world burdens the West and casts discredit upon Western civilization, disproving its claims to superiority and uniqueness. It is now proving itself an inferior culture in the eyes of the Moslem world and confirming the agelong suspicions of the Moslems toward Christianity which has been regrettably identified with the fortunes of the Western nations.

Western man dethroned God in the so-called Enlightenment of the 17th century and in the 20th is reaping the fruit of his apostasy. He disavowed the religion, which was the very matrix of his culture, and in its place erected the idols of science and technology and in the present century is learning almost too late that the vacuum has not really been filled. In the name of freedom and progress, he discarded his religious legacy and today is realizing the painful way, the price of his folly. In short, Western man is the disillusioned man whose hopes in science for a heaven on earth have been shattered. Recent history confirms only too clearly the eternal truth spoken by the Son of God: "Man cannot live by bread alone." Emptied of its spiritual values, orientation, and perspective, Western civilization is doomed, unless by God's providence man, the prodigal son, returns to his father's home. Progress cannot be genuine unless it builds on the wisdom of the past, yet this wisdom has been repudiated. A culture does not truly advance ahead, unless its holds on to the past. Progress must be organic, never by innovation. This is a truth declared by the Orthodox Christian Society, whose framework is the Orthodox Church, and affirmed over and over again in her history. Progress by substitution is not the law of wisdom. Nothing can impair the true movement of progress more than the interruption of cultural and spiritual continuity.

No other civilization in history has been more estranged from religion than that of our own Western world. The accomplishments of science have encouraged the materialist of our age and have strengthened him in the conviction that the world has been getting along well without religion. But even atheists are becoming disturbed with the present predicament of the world, and are inclined to re assert what Voltaire of 18th centur France had affirmed: "If God did no exist, it would be necessary to inven Him." Man need not invent Him because He is real. Faith and fear o God alone can curb the beast in ma and transform him into the noble creature which alone will insure orde and peace in the society of nations.

The Christian Church, against which the gates of Hell cannot prevail, still declares to a humanity lying in sin that some 2000 years ago the Son of God came into the world to bring peace to the human soul and to a world lying in darkness and in the shadow of death. God became man in order that man might become God, for this is His end, which He will fulfill not by learning the secrets of inanimate nature but by knowing the eternal mysteries of the human-divine relationship. The descendants of Adam still long to become as gods by eating of the fruit of the tree of knowledge, rather than by loving and obeying their Creator. The tragic story of the deception of Adam has been repeated in recent history. But man may be having his last and final chance to repent.

The problem besetting mankind takes rise essentially out of the individual, personal predicament of man. In order for nations to be at peace with one another, man must not lose the sense of individual responsibility in the universality of man's crisis. It is not a political or social system that must be reformed, but human nature that must be regenerated and redeemed. The naturalism of today, which is rooted in a godless science, tells us that man has no eternal destiny; he is a small bit of organic scum that for the time being coats

(Continued on page 113)

* Sermon delivered in King's Chapel, Boston, Mass.,

ΘΕΩΡΗΣΙΣ ΤΩΝ ΠΡΟΒΛΗΜΑΤΩΝ ΤΟΥ ΣΥΓΧΡΟΝΟΥ ΚΛΗΡΟΥ —ΙΙ

Ὑπὸ τοῦ Θεοφιλεστάτου Ἐπισκόπου Ἐλαίας κ. Ἀθηναγόρα

Ὡς πρὸς τὸ Ἁγιαστικὸν μέρος τοῦ ἔργου τοῦ ἱερέως δυνάμεθα νὰ εἴπωμεν ὅτι τοῦτο εἶναι ὁ κατ' ἐξοχὴν ἔργον του. Ἕνεκεν αὐτοῦ, ὡς λέγει ὁ Χρυσόστομος ὁ Ἱερατεύων Κληρικὸς ὑποθετεῖται οὐχὶ μόνον ὑπὲρ τοὺς ἄρχοντας τοῦ ὁρατοῦ κόσμου ἀλλὰ καὶ ὑπὲρ τὰς Ἀγγελικὰς τάξεις τοῦ ἀοράτου κόσμου. Πλὴν ὅμως καὶ εἰς τὸ ἔργον τοῦτο παρουσιάζονται δυσκολίαι καὶ κίνδυνοι. Καὶ πρῶτον ἡ ἐπανάληψις ἄνευ τῆς συναισθήσεως τοῦ μυστηριώδους ἔργου παρουσιάζει τὴν ἱερατικὴν ἐμπειρίαν μειουμένην, καὶ ἐλλειπῆ. Τὸ ἔλλειμα εἶναι ἴσον πρὸς τὴν ἀφιλοφρόνησιν ἥτις ἐκδηλοῦται χωρὶς κἂν νὰ τὸ ὑπολογίζῃ ὁ ἱερουργῶν, λόγῳ τῆς οὕτως εἰπεῖν μηχανικότητος μεθ' ἧς τελεῖ τὰ ἱερά. Ὁ Λαὸς ὅμως διαισθάνεται τὰ πάντα. Ὑπάρχουν μέσα εἰς ἃ τῶν ὁποίων καταμετρᾷ τὴν ἔκστασιν καὶ τὸν θεῖον φόβον τοῦ ἱερέως, τὴν συναίσθησιν τῆς ἱερότητος καὶ τὴν ἀσυγκίνητον παρουσίασιν τῶν φάσεων τῶν ἱερῶν τελετῶν. Τὰ μέσα τοῦ Λαοῦ εἶναι ἡ εὐσέβεια καὶ ἡ προσήλωσις εἰς τὴν τελετουργικὴν παράδοσιν. Πολλάκις ἀκούομεν ἱερικοὺς νὰ μᾶς λέγουν ὅτι κάτι παρελείψαμεν καὶ λέγομεν ὅτι οὗτοι εἶναι θρησκόληπτοι. Δὲν πρέπει ὅμως νὰ λησμονῶμεν ὅτι παρακολουθοῦν μὲ προσοχὴν καὶ κατάνυξιν τὰ τελετουργούμενα. Περιπίπτομεν ὅθεν εἰς λάθος ἐὰν θεωρῶμεν τὴν θρησκοληψίαν αὐτῶν ὡς ἔλλειψιν. Εἶναι μᾶλλον θέσις καὶ συναίσθησις τῆς σοβαρότητος καὶ τῆς ἱερότητος τῶν τελουμένων. Ἡ προσήλωσις τοῦ Λαοῦ καὶ ἡ εὐσέβεια τιτρώσκεται ὅταν ἀδιάφορος πρὸς τὰ τελούμενα παρουσιάζεται ὁ ἱερουργός. Αἱ κινήσεις αἱ ἄσκοποι, οἱ μανεδισμοὶ εἰς τὴν φωνήν, αἱ συνομιλίαι εἰς τὸ ἱερόν, τὰ ἀσιδέρωτα καὶ κακορραμένα ἢ καὶ ἀκάθαρτα ἄμφια καὶ οἱ ἀπροσάρμοστοι εἰς τὰς περιστάσεις χρωματισμοί, ἡ ἀπροσεξία καὶ ἡ ἀτημελησία καὶ ἀπροετοιμασία τοῦ ἱερουργοῦ βλάπτουν τὸν εὐσεβῆ λαόν. Τιτρώσκεται ἡ ψυχὴ τοῦ Λαοῦ καὶ μειοῦται ἡ πρὸς τὸν λειτουργὸν ἀφοσίωσις καὶ σεβασμὸς ὅταν οὗτος παρουσιάζεται διὰ τῆς στάσεώς του ἀδιαφορῶν δι' ἃ ἀκριβῶς καθιερώθη, τὰ ἅγια τοὐτέστιν καὶ τὰ ἱερὰ τῆς Θρησκείας. Καὶ ἡ μείωσις αὕτη τοῦ Λαϊκοῦ σεβασμοῦ ἀποτελεῖ δυνατὴν κρίσιν καὶ κλονισμὸν εἰς τὴν ζωὴν τοῦ ἱερέως. Διότι ὅπως τοῦ ἱερέως ἡ περὶ τὰ ἱερὰ ἀσυναισθησία καὶ ἀδιαφορία δημιουργεῖ εἰς τὸν Λαὸν κρίσιν θρησκευτικὴν κατὰ τὸν ἴδιον τρόπον καὶ ἡ ἐκδηλουμένη πρὸς τὸ πρόσωπον τοῦ ἱερέως ἀδιαφορία τοῦ Λαοῦ δημιουργεῖ κρίσιν εἰς τὸν ἱερέα καὶ δυνατὸν ψυχικὸν καὶ κοινωνικὸν κλονισμόν.

Τὸ ποιμαντικὸν ἔργον τοῦ Κληρικοῦ εἶναι ἐπίσης ἐνδεικτικὸν τῆς ὑψηλῆς θέσεως καὶ τῶν ὑπερόχων προσδοκιῶν τοῦ Λαοῦ. Οὐδεὶς ὡς αὐτὸς ἔχει τόσην αὐθεντίαν ἐν τῇ κοινωνίᾳ. Τὰ δικαιώματα αὐτοῦ ἀπορρέοντα ἐκ τῆς ἱερωσύνης αὐτοῦ εἰσάγουν αὐτὸν ἐκεῖ ὅπου οὔτε ἰατρός, οὔτε δικηγόρος, οὔτε ἔμπορος, οὔτε οὐδεὶς ἄλλος ἐπαγγελματίας δύναται νὰ εἰσχωρήσῃ. Πολλάκις δὲ μήτε οἱ Γονεῖς μήτε οἱ λοιποὶ συγγενεῖς δὲν δύνανται νὰ ἔχουν ἢ νὰ ἀξιώσουν θέσιν οἵαν ἔχει ὁ ἱερεὺς ἐπὶ τῆς ψυχικῆς εὐεξίας μελῶν τῆς οἰκογενείας. Τῆς ψυχῆς τοὺς πόνους καὶ τὰ βάθη εἰς οὐδένα ἀνοίγουν οἱ ἄνθρωποι εἰμὴ πρὸς ἐκεῖνον ποὺ συνεχίζει τὴν σωτηριώδη ἀποστολὴν τοῦ Χριστοῦ.

Ἡ διακυβέρνησις ὑποθέσεων κοινῶν, ἡ μελέτη τῶν γενικῶν προβλημάτων τοῦ συνόλου καὶ τῶν εἰδικῶν προβλημάτων τῶν ἀτόμων, ἡ παρακολούθησις τῶν εἰδικῶν προβλημάτων τῆς κοινότητος καὶ τῶν συναφῶν πρὸς αὐτὴν ὀργανισμῶν, ἡ Νεολαία καὶ προβλήματα αὐτῆς, οἱ ἀσθενοῦντες καὶ οἱ πενθοῦντες, οἱ δικαζόμενοι καὶ οἱ ἀδικούμενοι καὶ λοιπαὶ ἄλλαι ὑποχρεώσεις εὑρίσκονται μέσα εἰς τὸ πλαίσιον τοῦ ποιμαντικοῦ ἔργου τοῦ Κληρικοῦ. Βεβαίως εἶναι καὶ τὸ ἔργον τοῦτο κοπιῶδες ἀλλὰ καὶ προσπορίζει ὡς καὶ τὸ διδακτικὸν καὶ ἁγιαστικὸν ἄρρητον ἱκανοποίησιν πρὸς ἐκεῖνον ὁ ὁποῖος τὸ ἐπιτελεῖ οὐχὶ ὡς ἀγγαρίαν ἀλλ' ὡς καθῆκον, ὡς ποιμὴν καὶ ὁδηγὸς τῶν ἀνθρώπων, οὐχὶ δὲ ὡς κατεξουσιάζων καὶ ἐκμεταλλευόμενος τὴν ἱερωσύνην αὐτοῦ καὶ αὐθεντίαν. Ὁ Λαὸς πολὺ εὐκόλως κατανοεῖ τὴν προσήλωσιν τοῦ Ἱερέως εἰς τὸ ποιμαντικὸν αὐτοῦ ἔργον. Ἡ ἑτοιμότης καὶ ἡ προθυμία αὐτοῦ πρὸς ἐπιτέλεσιν τοῦ καθήκοντος καταμετροῦνται ὑπὸ τοῦ Λαοῦ καὶ βαθμολογοῦνται δι' ἐκδηλώσεως σεβασμοῦ πρὸς

MEMORIAL DAY

by Athena G. Dallas

In 1943, a young 18 year old Greek-American boy left his small town to go to war. He had graduated the previous year from his local high school, had spent his life in the little town where he was born, and attended the "All Saints" Greek Orthodox Church faithfully, where he served as altar boy. In addition, he attended the afternoon Greek School, played with his young friends, climbed the hills that surrounded the little community, and led a happy, normal life. He was not outstanding particularly, just clean-cut, pleasant, and a handsome lad of the new and first generation of Americans. His father was of the old country—from the island of Chios, a factory-worker who worked long and hard years to raise 5 sons an a daughter. And this, his eldest, was entering manhood this year of 1943—a little sooner perhaps,—from school to war—but the times had turned suddenly and everything was changing. Tom—that was his name—Tom Apesos, left his home town, Weirton, West Virginia, after bidding farewell to all his friends—from the baker on Main Street to his cousins on the hill, for it was his last day on leave before going overseas.

He entered the battle theater, fought, wrote home often—cheerful, encouraging letters to his parents; long, soul-stirring ones to his close friends—of the horrors of war, of the endless grind, of the sadness he felt when his comrades died, of his hopes for the future when the nightmare ended. Yet there was a quiet acceptance and well-being within his heart; he was doing what had to be done, with no complaints.

One night in April of 1945, following a gruelling day of fighting which resulted in the occupation of the small town in Austria where they had lodged for the night, he sat down to write his mother a letter. The night was peaceful and still. —He never completed the letter— the shooting was sudden, a cannon from across the river, from the retreating foe. He was the direct target—through the house and into his room.

He was buried in Austria... Twelve years have lapsed... His friends are men and woman now. The other altar boys are attending other churches with their families. A new "All Saints" Church stands majestically in a better section of the little town of Weirton. Those who left are seldom remembered. But often times on Sunday mornings, as one looks at the altar boys standing before the Iconostasion, one re alizes that Tom Apesos lives mor now than ever before.

TO A SOLDIER

The sun reflects the radiance of him
Rising to drive away the dark, dim
Shadows; casting its rays across a
counrty lane,
Bringing a glow unto the world again.
The wind echeos his laughter through
the day,
Humming at dawn, whistling at
dusk, the way
He used to do, and stars that grace
the blue-decked skies,
Reflect the youthful starlight in his
eyes.
The earth received his newfound
strength
As he received it; the very length
Of time from boy to man elapsed
too soon,
Like dusk that creeps unwanted by
the afternoon.
Erect and proud he stands in every
tree,
In earth and sky he leaves his trace
that we
May glimpse a part of him each day,
That we may know he lives in every
way.

αὐτὸν καὶ πρὸς ὅ,τι αὐτὸς ἐκπροσωπεῖ. Ἐκ τοῦ ποιμαντικοῦ ἔργου τὸ ποίμνιον κατανοεῖ τὸν Ποιμένα ὡς εἰλικρινῆ ἐφαρμοστὴν τῶν ὅσων ἀπὸ τοῦ ἄμβωνος διδάσκει ἢ ὡς ἁπλοῦν ἐκφωνητὴν τῶν εὐαγγελικῶν ἐντολῶν. Δὲν ἀργεῖ δὲ νὰ παρουσιάζῃ τὸ ποίμνιον πρὸς τὸν ποιμένα τὴν δυσαρέσκειάν του ὅταν οὗτος παραβλέπῃ ἢ παρανοῃ τὸ ποιμαντικόν του ἔργον ἢ ἂν τὸ ἐπιτελῇ κατὰ τρόπον ἀσύμφωνον πρὸς τὰς παραδόσεις τῶν Ἀποστόλων ἢ καὶ τὰς προϋποθέσεις τῶν ψυχολογικῶν καὶ κοινωνικῶν ἀπαιτήσεων τοῦ περιβάλλοντος. Οἱ δὲ τρόποι δι' ὧν τὸ ποίμνιον παρουσιάζει τὴν ἀπογοήτευσιν αὐτοῦ καὶ τὸ ἀνικανοποίητον εἶναι πολλοὶ καὶ διάφοροι. Ἐκεῖνος δὲ ποὺ τὰς διαισθάνεται εἶναι ὁ ποιμὴν ὅστις ὅσον καὶ ἀδιάφορος καὶ ἐὰν εἶναι ἀδύνατον νὰ μὴ εὕρῃ τὸν ἑαυτόν του εἰς κατάστασιν κρίσεως λόγῳ τῆς ὁποίας πολλάκις λαμβάνει τὴν ἄγουσαν πρὸς ἄλλην κατεύθυνσιν εἴτε ζητῶν ἄλλο ποίμνιον ἢ καὶ ἄλλην διέξοδον πρὸς ἐξασφάλισιν πόρων ζωῆς.

Εἰς τὸ ἑπόμενον φύλλον: ὁ Κληρικὸς ἐν Ἀμερικῇ.

ΕΚΚΛΗΣΙΑΣΤΙΗ ΜΟΥΣΙΚΗ — V

Ὑπὸ ΓΕΩΡΓΙΟΥ Δ. ΑΘΑΝΑΣΟΠΟΥΛΟΥ

Καθηγητοῦ Βυζαντινῆς καὶ Εὐρωπαϊκῆς Μουσικῆς
Chicago, Illinois

ΠΕΡΙΟΔΟΣ Β΄.

ΟΡΥΦΑΙΟΙ Πατέρες, οἵτινες εἰργάσθησαν διὰ τὴν ἀνάπτυ-ν καὶ πρόοδον τῆς Μουσικῆς εἰς ν Ἐκκλησίαν κατὰ τὴν περίοδον κύτην εἶναι:

Ἀμβρόσιος Ἐπίσκοπος Μεδιο-άνων. Ἐγεννήθη εἰς Γαλλίαν τὸ 40 μ. Χ. καὶ ἀπεδήμησεν τὸ 397 Χ. Ὁ Πατὴρ οὗτος ἦτο ἄριστος ουσικός. Πρὸς πνευματικὴν δὲ ίσχυσιν τοῦ ποιμνίου του ἐναν-ον τῶν Ἀρειανῶν, ἔδωσεν ἐντο-ὴν νὰ ψάλλωνται οἱ Ὕμνοι τῆς Ἀνατ. Ἐκκλησίας, ὡς μᾶς μαρ-υρεῖ ὁ ἱερὸς Αὐγουστῖνος. Τοῦτο πὸ ἱστορικῆς πλευρᾶς εἶναι σπου-αῖον, διότι φανερώνει ὅτι, καὶ εἰς ὴν Μουσικὴν κατεῖχε τὰ πρωτεῖα Ἀνατολικὴ Ἐκκλησία. Οὗτος υνέγραψε 12 Ὕμνους Ἐκκλησια-τικοὺς καὶ διερρύθμισε διὰ νέου υπικοῦ τὴν Λειτουργίαν τῆς Δυ-τικῆς Ἐκκλησίας. Γνωρίζων ἄρι-στα τὸν μουσικὸν τονισμὸν καὶ τὰ μέτρα τῆς Ἀρχαίας Ἑλληνικῆς Μουσικῆς, αὐτὸς πρῶτος ἔκαμε χρῆσιν τῆς αὐτουσίας μουσικῆς κλίμακος τῶν Ἀρχαίων Ἑλλήνων, ΤΕ-ΤΑ-ΤΗ-ΤΩ-ΤΕ-ΤΑ-ΤΗ-ΤΩ. Ὕ-στερον ὅμως ἀντικατέστησε τὴν κλίμακα ταύτην μὲ ἰδικῆς του ἐ-πινοήσεως κλίμακα καὶ μὲ ἄλλους φθόγγους, ὡς ἑξῆς: ΝΕ-ΟΥ-ΤΩΣ-ΟΥΝ-Α-ΝΑ-ΒΑΙ-ΝΕ-ΟΥ-ΤΩΣ-ΚΑΙ-ΚΑ-ΤΑ-ΒΑΙ-ΝΕ. Ἡ ὁποία ἀπὸ παι-δαγωγικῆς πλευρᾶς ἐξεταζομένη, εἶναι πολὺ ἐπιτυχής.

Τὴν ἀνωτέρω κλίμακα ἐφήρμο-σεν ἐπὶ τῆς Ἀρχαίας Ἑλληνικῆς καὶ ἐδημιούργησεν νέαν μελῳδίαν Μουσικῆς, ἡ ὁποία εἶναι γνωστὴ μέχρι σήμερον ὡς — Ἀμβροσιανὸν ᾆσμα — καὶ τὴν ὁποίαν διακρίνει ἡ εὔρυθμος ἐκτέλεσις.

Ἡ Μουσικὴ τοῦ Ἱεροῦ Ἀμβροσίου, καθὼς φαίνεται ἐκ τοῦ μουσικοῦ αὐτοῦ ἀντιφωναρίου, δὲν εἶχε μόνον βάσιν τὴν Ἀρχαίαν Ἑλληνικὴν κλίμακα, ἀλλὰ καὶ τοὺς τέσσαρας διατονικοὺς τρόπους — ἤχους — τὸν Δώριον, τὸν Φρύγιον, τὸν Λύδιον καὶ τὸν Μιξολύδιον. Αὕτη ἐπὶ δύο αἰῶνας ἐχρησίμευσεν ὡς βάσις τῆς Μουσικῆς τῆς Δυτικῆς Εὐρώπης, ὄχι μόνον διότι ἦτο ἐπιστημονικῶς ὀρθή, ἀλλὰ πρὸ πάντων, διότι προσήγγιζε περισσότερον πρὸς τὴν ἀρχαίαν Κλασσικὴν Ἑλληνικὴν Μουσικὴν παράδοσιν.

Ἰωάννης ὁ Χρυσόστομος. 345 μ. Χ. — 407 μ. Χ. Ὁ μέγιστος οὗτος Πατὴρ καὶ Διδάσκαλος τῆς Ἐκκλησίας ἀντέταξεν κατὰ τῶν βλασφήμων Ἀρειανῶν ὕμνους καὶ ᾠδὰς Ὀρθοδόξου Μουσικῆς, διότι ἦτο βαθὺς γνώστης τῆς Μουσικῆς καὶ ἄριστος ὑμνογράφος.

Εἰς αὐτὸν ἀποδίδεται ἡ αὔξησις καὶ ἐπέκτασις τῶν Ἀναστασίμων Ἀναβαθμῶν. Ὁμιλῶν δὲ περὶ τῆς ἐκτελέσεως τῶν ἱερῶν ὕμνων εἰς τὴν Ἐκκλησίαν συνιστᾷ ὡς μόνον κατάλληλον τῶν ἐξ ἀνδρῶν ἢ παίδων χορὸν τῶν Ἱεροψαλτῶν. Λέγεται δέ, ὅτι, ὅταν ὁ Ἄρειος συνέθεσεν ᾄσματα βλάσφημα εἰς βιβλίον του ὀνομαζόμενον «Θάλεια» μὲ μουσικὴν θεατρικὴν καὶ ἄσεμνον, ὁ Ἱερὸς Χρυσόστομος συνέγραψεν ἀμέσως ἕτερον βιβλίον «Ἀντιθάλειαν» μὲ ὕμνους Ὀρθοδόξου περιεχομένου, καινοτομήσας μετ' ἐξαιρετικῆς λεπτότητος καὶ τέχνης εἰς τὴν Μουσικήν. Δυστυχῶς ὅμως σήμερον δὲν σώζονται ταῦτα.

Κύριλλος ὁ Ἀλεξανδρείας. Εἰς τὸν σοφὸν αὐτὸν φωστῆρα καὶ μουσικὸν τῆς Ἐκκλησίας ἀποδίδεται τὸ Τριαδικὸν ᾆσμα «Ὁ Μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ» τὸ «Ἄξιον ἐστὶν ὡς ἀληθῶς» τὸ «Θεοτόκε Παρθένε» καθὼς καὶ ἄλλα ᾄσματα.

Ἀνατόλιος Πατριάρχης Κωνσταντινουπόλεως. Ὁ Πατὴρ οὗτος ἐποίησε καὶ ἐμελοποίησε πολλὰ στιχηρὰ ἰδιόμελα εἰς διαφόρους ἑορτάς. Εἰς αὐτὸν ἀποδίδουν ὁ Ἀλάτιος καὶ ἄλλοι τὰ Ἀναστάσιμα Στιχηρὰ τῆς Ὀκτωήχου, τὰ καλούμενα Ἀνατολικά.

Ἀνδρέας ὁ Πῦρρος. Οὗτος ἤκμασε περὶ τὰ μέσα τοῦ Ε΄. αἰῶνος. Εἶναι ποιητὴς καὶ μελοποιὸς τῶν Ἑσπερίων Στιχηρῶν Προσομοίων τῆς ἑορτῆς τῶν Ἀποστόλων Πέτρου καὶ Παύλου. «Ποίοις εὐφημιῶν στέμασιν», τοῦ στιχηροῦ ἰδιομέλου τῆς Λιτῆς τῶν Ἁγίων Ἀναργύρων Κοσμᾶ καὶ Δαμιανοῦ, τῶν Αἴνων τῆς 1ης Σεπτεμβρίου, τῶν Στιχηρῶν τῶν Αἴνων τοῦ Μεγαλομάρτυρος Εὐσταθίου, τῶν τριῶν Στιχηρῶν τῆς ἑορτῆς Ἰωάννου τοῦ Θεολόγου, τῶν εἰς Ἦχον Β΄. Στιχηρῶν εἰς τὰ Προεόρτια τῶν Χριστουγέννων καὶ ἄλλων πολλῶν.

(Continued from page 110)

part of the surface of one small planet. But how can the ideas of human dignity and mutual respect among individuals and nations prevail when such human evaluations are in vogue in our day. Materialism and irreligion annihilate spiritual values and can bring only ruin to mankind. Commitment to Christ, in whom countless souls have found hope and refuge for twenty centuries, can alone avert impending destruction, for Christ does not only reveal the truth, but He provides the power of transforming and conforming our lives to that truth, thus leading us to a peace and security of which our troubled world is in dire need.

The Religious News Observer

Rev. D. J. Constantelos, *Editor*
Perth Amboy, New Jersey

Church-State Friction in Poland

The Polish communist party spoke out against the Roman Catholic Church recently for the first time since the church and state reached an agreement on coexistence late last year.

Trybuna Ludge, the main newspaper of the United Workers (communist) party, accused the church "of not only teaching religion in the schools but at the same time teaching intolerance. We must state that the church has wrongly interpreted our attitude towards this question. We are not weak in this respect. We wish to be tolerant but we are asking for tolerance too."

They Need Our Help

The recent earthquakes in Thessaly Greece destroyed fourteen Greek Orthodox Churches and damaged fourteen others, Archbishop Dorotheos of Athens said on his return from an inpection tour of the stricken area, the head of the Church in Greece also said the tremors destroyed eleven Orthodox schools and damaged twelve. The earthquake was the third in less than three years to hit Thessaly.

Interesting Proclamation

Governor George Docking of Kansas, proclaimed March and April as church attendance months. The proclamation was issued at the request of the Kansas Council of Churches and many local church councils and ministerial associations.

Church Construction Boom

Statistics from the Department of Commerce and Labor show that church construction in February was at a record high of $65,000,000 church construction in the first two months of this year was 18 per cent ahead of the same period last year when an all-time high was reached.

The Bible Now Published In 1,109 Languages

Complete Bibles, Testaments, or Bible portions have been published in 1,109 languages and dialects, the American Bible Society reported recently. It said 17 new languages were added to the list in 1956. Last year the society published three complete Bibles for the first time in these languages: Bemba, spoken in North Rhodesia; Nimbiljo, in Nigeria; and Morovo, in the Solomon Islands.

British Comment On Makarios' Release

The influential Manchester Guardian Weekly commenting on the resignation of Lord Salisbury, states the following: Lord Salisbury believes that the Government has launced itself on a policy in Cyprus which will lead it into deeper difficulties. But what do he and his fellows want? Endless repression and no negotiations? . . . We must hope(the British Government) will move toward, relaxing the restrictions (in Cyprus). It has certainly done well not to delay further over releasing the Archbishop.

How To Combat Communism

Rev. Dr. Eugene Carson Blake, President of the National Council of Churches in an article "A Churchman's Plan for Dealing With Russia suggests the following approach t the problem of combating commu nism: Sell democracy on its spiritua values, rather than its material ad vantages; stress on freedom instea of wealth and big cars.

Help other countries as a christia duty not just as an attempt to bu friends. Don't abandon militar strength, but use that strength to bu time in which to win a spiritua victory over communism.

Religion and Education

Professor R. Freeman Butts, o Teachers College, Columbia Univer sity, commenting on the controversy for greater cooperation betwee church and state, concludes as fol lows: Freedom of religion and se paration of church and state were indispensable as ingredients in form ing our nation. They are even more indispensable today as ingredients in maintaiining and preserving our nation.

St. Catherine Monastery Untouched

Jordanian authorities have declared that Greek Orthodox Metropolitan Isidoros of Nazareth is persona non grata and has withdrawn his permit to enter Jordan territory. The action came after the church leader had denied Egyptian reports that Israeli forces had looted the historic Orthodox Monastery of St. Catherine at Mount Sinai. In a statement at Jerusalem he said, "I am no politician. I am interested only in the truth. My church was greatly relieved to find that the Mount Sinai Monastery was untouched and naturally I said so publicly."

BOOKS AND YOU

REV. DEAN TIMOTHY ANDREWS, Editor
Librarian, Greek Theological Institute
Brookline, Mass.

ΛΗΓΟΣ ΓΙΑ ΤΟΥΣ ΓΟΝΕΙΣ

Εἰς τὴν σειρὰν «Ψυχολογία καὶ
ἡ» τοῦ Ἰνστιτούτου Ἰατρικῆς Ψυ-
ιολογίας καὶ Ψυχικῆς Ὑγιεινῆς ἐ-
δόθη καὶ ἐκυκλοφόρησε τὸ ἔργον
ὁ παιδὶ ἀπὸ ἑνὸς ἕως ἕξη ἐτῶν»
ὸ Α. Ἰζαμπὲρ κατὰ μετάφρασιν
ς κ. Μ. Β. Κωτσοπούλου. Τὸ ἐν
γῳ βιβλίον εἶναι ὁ δεύτερος τόμος
ὁ ἔργου «Ὁδηγὸς γιὰ τοὺς γο-
ς», τὸ ὁποῖον ἐκυκλοφόρησεν εἰς
ν Γαλλίαν ὁ ἐκδοτικὸς οἶκος Λα-
ύς. Ὁ «Ὁδηγὸς γιὰ τοὺς γονεῖς»
οτελεῖ τὸ καταστάλαγμα τῆς πεί-
ς καὶ τῶν πορισμάτων παιδιάτρων,
χιάτρων, ψυχολόγων καὶ παιδα-
γῶν, συμβούλων τῆς Σχολῆς Γο-
ων καὶ Παιδαγωγῶν εἰς τὸ Παρί-
Ἡ Σχολὴ Γονέων καὶ Παιδαγω-
ὸν ἱδρύθη τὸ 1928 ὑπὸ τῆς Κας
ρὶν καὶ ἔκτοτε ἀνέπτυξε μίαν πλου-
αν συμβουλευτικὴν δρᾶσιν διὰ τὰ
οβλήματα τοῦ παιδιοῦ καὶ τῶν οἰ-
γενειακῶν σχέσεων διὰ διαλέξε-
ν, μαθημάτων, δημοσιεύσεων κ.τ.λ.
η δὲ ἐπισφραγίζει τὴν δρᾶσιν της
ὰ τῆς συντάξεως τοῦ ἀνωτέρω ἔρ-
ου.

Οἱ παιδαγωγοὶ καὶ οἱ ἀσχολούμε-
ι μὲ τὸ παιδὶ γενικώτερον, ἀλλ'
ιαιτέρως οἱ γονεῖς, θὰ εὕρουν εἰς
ὸ νέον βιβλίον τὴν ἀπάντησιν εἰς
ολλὰ ἐρωτηματικὰ καὶ προβλήματα
ἰς καθημερινῆς πράξεως, κατὰ τρό-
ον ἐξόχως διαυγῆ καὶ προσηρμο-
μένον εἰς τὰς ἀνάγκας καὶ ἀπαι-
ήσεις τῆς συγχρόνου ζωῆς.

. Vladimir's Seminary Quarterly. ol. I (New Series), No. 1, January 57. Pp. 48. $3.00 per year.

The recent inauguration of a new ries of the St. Vladimir's Seminary uarterly under an editorial board mposed of the Very Rev. Alexan- er Schmemann, the Rev. William chneirla, and Professor Nicholas rseniev of St. Vladimir's Orthodox heological Seminary of New York ust surely not go unnoticed. It is, fact, most heartening to see avail- ble in English two first-rate Ortho- ox theological journals in this coun- y: The Greek Orthodox Theologi- l Review of the Holy Cross Greek rthodox Theological School of rookline and St. Vladimir's Semi- ary Quarterly of New York City.

St. Vladimir's has currently inaugurated a new period in its history. Signficantly enough, it has embarked upon a new stage for the Eastern Orthodox Church in America as the first and only Pan-Orthodox theological school in the United States with a faculty representing four national jurisdictions and a student body representing eight. It thus becomes the only Orthodox theological school in the world using English as the common language of instruction and communication.

Concurrent with this new period in the history of St. Vladimir's Seminary is the appearance of a new series of St. Vladimir's Seminary Quarterly. Four previous volumes have been published (vol. I, 1952-53, Issues 1,2,3&4, vol. II, 1953-54, Issues 1,2,3,4, vol.III, 1954-55, Issues 1&2, 3&4; vol. IV, 1955-56, Issues 1&2, 2&4). The first number of the new series is handsomely printed in a pleasing format and is marked by a fervent Orthodox enthusiasm.

Two editorials, "Some Introductory Words" (p. 2) and "Trying the Spirits" (pp. 3-4) begin the new series. There are six articles of which the first is Professor Nicholas S. Arseniev's "Meaning and Goal of History"(pp. 5-10) in which Professor Arseniev connects meaning in history ultimately with the Incarnation of the Logos of God, Christ. The second article, "St. Mark of Ephesus and the Theological Conflicts in Byzantium" (pp. 11-24) by the Very Rev. Alexander Schmemann is, in the opinion of this reviewer, the most impressive and finest article in this issue. In it Rev. Schmemann tries to trace the reason why Archbishop Mark Eugenicus of Ephesus was the only Byzantine representative who refused to sign the Act of Union with the Roman Church at the Council of Florence in 1439. He very interestingly connects the reason with theological and monastic background of St. Mark, particularly Palamism or Hesychasm in the Byzantine Church. Generally speaking, the articele is excellent.

A lecture that was originally delivered at St. Vladimir's in 1953 by His Grace, the late Bishop Nicholai D. Velmirovich of the Serbian Orthodox Church appears in published form here as "The Orthodox Doctrine of Causality" (pp. 25-30). In this account, Bishop Nicholai sees three personal causes or casual factors in the drama of the universe: God,, Satan, and Man. The fourth article (pp. 31-32) is a necrology dedicated to Bishop Nicholai Velimirovich by Professor Veselin Kesich. The last two articles are entitled "The Life of the Church" (pp. 33-34) devoted to religious education and Orthodox Youth Movement activities and "The Seminary, 1955-1956", devoted to news of St. Vladimir's and the activities of its members.

The Book Review section, comprising pages 37-47, is quite good and includes a careful criticism of eight works among which are Archimandrite Jeronimos Kotzonis's The Position of the Laity in the Ecclesiastical Body according to the Canon Law of the Eastern Orthodox Church and The Greek Orthodox Theological Review, Easter Issue, vol. II, No. 1, 1956. Page 48 has notes on the contributors.

All in all, the inauguration of the new series of the Quarterly is a happy one. Of course, there is room for improvement. The English in some of the articles and reviews contains numerous Gallicisms. The format of the notes to articles and reviews needs considerable revision to correspond to standard English practice, but these, as well as typographical errors, can be overcome with time, patience, and the excercise of a little more care.

John E. Rexine
Brandeis University

Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ

—Τὴν 14ην Μαΐου ὁ Σεβασμ. Ἀρχιεπίσκοπος ἐτέλεσεν τὴν Θείαν Λειτουργίαν κατὰ τὴν ἑορτὴν τῶν Θυρανοιξίων τοῦ Νέου Ἱεροῦ Ναοῦ τῆς Μεταμορφώσεως L. I., N. Y., καὶ ἀπένειμεν εἰς τὸν Ἔπαρχον τοῦ Borough of Queens τὸ μετάλλιον τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς.

—Τὴν 15ην Ἀπριλ. ὁ Σεβασμιώτατος παρέστη κατὰ τὴν τελετὴν τῆς ὁρκωμοσίας τοῦ κ. Στεφάνου Σκόπα, δικηγόρου, διορισθέντος εἰς τὴν θέσιν τοῦ δικαστοῦ τῆς πόλεως Ν. Ὑόρκης.

—Κατὰ τὴν Μεγάλην Ἑβδομάδα ὁ Σεβασμιώτατος ἐχοροστάτησεν εἰς τοὺς ἑξῆς Ἱ. Ναούς: Τὴν Μ. Τρίτην ἑσπέρας εἰς τὸν Ἱερὸν Ναὸν τῆς Κοιμήσεως, Brooklyn, N. Y., τὴν Μ. Τετάρτην ἑσπέρας εἰς τὸν Ἱ. Ναὸν τῆς Ἁγίας Βαρβάρας, N. Y. City, τὴν Μ. Πέμπτην εἰς τὸν Ἱ. Ναὸν τοῦ Ἁγίου Σπυρίδωνος, Washington Heights, N. Y., τὴν Μ. Παρασκευὴν εἰς τὸν Ἱ. Ναὸν τοῦ Ἁγίου Κωνσταντίνου, Brooklyn, N. Y. Τὴν Κυριακὴν τοῦ Πάσχα κατὰ τὴν μεσονύκτιον λειτουργίαν τῆς Ἀναστάσεως εἰς τὸν Καθεδρικὸν Ναὸν τῆς Ν. Ὑόρκης, κατὰ δὲ τὸν ἑσπερινὸν τῆς Κυριακῆς τοῦ Πάσχα εἰς τὸν Ἱερὸν Ναὸν τοῦ Ἁγίου Δημητρίου ἐν Ἀστορίᾳ, Νέας Ὑόρκης.

—Τὴν Μ. Τρίτην ὁ Σεβασμιώτατος παρέστη εἰς τὰ ἐν τῷ Coliseum, N. Y., ἐγκαίνια τῆς διεθνοῦς ἐμπορικῆς ἐκθέσεως εἰς ἣν ἔλαβεν μέρος καὶ ἡ Ἑλλάς.

—Τὴν 10ην πρωϊνὴν τῆς Κυριακῆς τοῦ Πάσχα προσκληθεὶς ὑπὸ τοῦ CBS σταθμοῦ τῆς τηλεοράσεως παρηκολούθησεν τὴν θρησκευτικὴν παράστασιν "Lamp Unto My Feet," συγγραφεῖσαν ὑπὸ τοῦ Ἑλληνοαμερικανοῦ κ. Ν. Ἀνδρομέδα καὶ ἀπηύθυνεν ἐπίκαιρον μήνυμα.

—Τὴν 5ην Μαΐου προέστη εἰς τὰ ἐγκαίνια τοῦ Κοινοτ. Κέντρου Ἀστορίας, ἕνα θαυμάσιο δημιούργημα τῆς μεγαλωνύμου ταύτης κοινότητος, τὸ ὁποῖον ἐστοίχισεν 500,000.00 δολλάρια.

—Ὁ Σεβασμιώτατος συνεχάρη τηλεγραφικῶς τοὺς κ.κ. Ἄγγελον Κοτσίδαν καὶ Θεόρδωρον Τόναν (Worcester, Mass.) προσφερθέντας ὅπως ἰδίαις δαπάναις ἀναγείρωσι τὸ νέον κτίριον τῆς Βιβλιοθήκης τῆς Ἱ. ἡμῶν Θεολογ. Σχολῆς.

—Ὁ Σεβασμιώτατος ἀπέστειλεν τσὲκ ἐκ 30,000.00 δολλ. ἐκ τοῦ ταμείου τοῦ ἐράνου σεισμοπαθῶν, μετὰ σχετικοῦ τηλεγραφήματος, πρὸς τὸν ἐξοχ. Πρωθυπουργὸν τῆς Ἑλλάδος κ. Κωνστ. Καραμανλῆν. Ὁ κ. Καραμανλῆς ἀπήντησεν διὰ τοῦ κάτωθι τηλεγραφήματος πρὸς τὸν Σεβασμιώτατον:

«Εὐχαριστῶ Ὑμετέραν Σεβασμιότητα δι' εὐχὰς Αὐτῆς ἐπὶ Ἑορταῖς Ἁγίου Πάσχα. Ἀντεύχομαι ἐγκαρδίως ὑπὲρ πάσης εὐτυχίας καὶ μακροημερεύσεως Ὑμῶν καὶ ὑπὲρ εὐημερίας καὶ προόδου Χριστεπωνύμου Πληρώματος ὑμετέρας Ἀρχιεπισκοπῆς. Διὰ συμβολὴν Ὑμετέρας Σεβασμιότητος κλήρου καὶ Ὁμογενῶν εἰς τὸ ἔργον τῆς περιθάλψεως τῶν δεινῶς πληγέντων ἐκ τῶν νέων σεισμῶν ἀδελφῶν μας, εὐχαριστῶ θερμῶς».

Κωνσταντῖνος Καραμανλῆς
Πρόεδρος Κυβερνήσεως

—Ἐξακολουθοῦν νὰ καταφθάνουν εἰς τὴν Ἱερὰν Ἀρχιεπισκοπὴν εἰσφοραὶ κοινοτήτων καὶ ἰδιωτῶν ὑπὲρ τῶν σεισμοπλήκτων ἀδελφῶν μας τῆς Θεσσαλίας. Ὁ ἔρανος συνεχίζεται. Παρακαλοῦνται ὅσοι δὲν ἀπέστειλαν τὴν εἰσφοράν των ἀκόμη νὰ τὸ κάμουν τὸ ταχύτερον δυνατόν.

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LAND, MAINE
8.00 Μεταμορφώσεως, LO-
WELL, MASS.
6.15 Εὐαγγελισμοῦ, COLUM-
BUS, OHIO
14.53 Ἁγίου Γεωργίου, HART-
FORD, CONN.
13.20 Ἁγίου Ἰωάνου, YOUNGS-
TOWN, OHIO
12.00 Ἁγίου Γεωργίου, SAULT
STE. MARIE, MICH.
10.78 Ἁγίου Νικολάου, TACOMA,
WASH.
10.00 Ἁγίου Γεωργίου, NEW
BRITAIN, CONN.
07.33 Εὐαγγελισμοῦ, PROVI-
DENCE, R. I.
06.00 Ἁγίου Ἀνδρέου, SOUTH
BEND, IND.
05.48 Ἁγίας Τριάδος, WILMIG-
TON, DELAWARE
05.15 Ἁγίας Σοφίας, ALBANY,
N. Y.
00.00 ἕκαστος.

Β. Ἀρχιεπίσκοπος Ἀμερικῆς Β. Ν.
κ. Μιχαήλ,
οφ. Ἐπίσκοπος Κωνσταντίας κ.
Γερμανός,
ότης Γαλαζούλης, Ν. Ὑόρκη,
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Μιλτιάδης Κυρίτσης, Νέα Ὑόρκη,
Δημήτριος Δαμάσκος, Νέα Ὑόρκη,
Φιλόπτωχος Ἀδελφότης Ἁγίου Δη-
μητρίου, JAMAICA, N. Y.

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ΔΙΕΥΘΥΝΣΙΣ ΠΑΙΔΕΙΑΣ

—Οἱ ἐκπαιδευτικοί, οἱ ὑπηρετοῦντες εἰς τὰς Κοινότητας καὶ τὰ ἱδρύματα, τὰ ὁποῖα ὑπάγονται εἰς τὴν δικαιοδοσίαν τῆς Ἀρχιεπισκοπῆς, συνελθόντες εἰς Γεν. Συνέλευσιν, ἐνέκριναν ὁμοφώνως τὸ καταστατικὸ τοῦ Ταμείου Συντάξεως. Τῆς Συνελεύσεως προήδρευσε ἡ Α.Σ. ὁ Ἀρχιεπίσκοπος.

—Πόροι τοῦ Ταμείου εἶναι ποσοστὸν ἐπὶ τὸν Δεκαδολλαρίου ὁριζόμενον ὑπὸ τῆς Κληρικολαϊκῆς Συνελεύσεως, εἰσφοραὶ τῶν Μελῶν καὶ εἰσφορὰ ὑπὸ ἑκάστης Κοινότητος, ἀνερχομένη εἰς εἴκοσι δολλάρια κατ' ἔτος. Ἡ Α. Σ. ὁ Ἀρχιεπίσκοπος συνιστᾷ πατρικῶς δι' ἐγκυκλίου του, ὅπως πάντες οἱ Κοινοτικοὶ παράγοντες ἐνδιαφερθοῦν διὰ τὴν ἐνίσχυσιν τοῦ Ταμείου Σιντάξεως Ἐκπαιδευτικῶν.

—Ἀπεστάλη ἐγκύκλιος, διὰ τῆς ὁποίας ἐξαίρεται ὁ θεσμὸς τῶν Θερινῶν Κατασκηνώσεων καὶ συνιστᾶται, ὅπως ἑκάστη Κοινότης ἀσχοληθῇ σοβαρῶς διὰ τὴν ἔγκαιρον μελέτην καὶ ἐφαρμογήν του θεσμοῦ αὐτου.

—Ἀπεστάλη κατάλληλον ὑλικὸν εἰς τοὺς διδασκάλους διὰ τὴν ὀργάνωσιν τοῦ προγράμματος τῆς σχολικῆς ἑορτῆς ἐπ' εὐκαιρίᾳ τῆς λήξεως τοῦ σχολικοῦ ἔτους.

—Ὁ πρὸ ἐτῶν θεσπισθεὶς ὑπὸ τῆς ΓΚΑΠΑ διαγωνισμὸς τῶν μαθητῶν τῶν σχολείων εἰς τὴν ἑλληνικὴν γλῶσσαν θὰ διενεργηθῇ τὴν 17ην Μαΐου. Ἐστάλησαν σχετικαὶ ὁδηγίαι εἰς τοὺς ὑπευθύνους.

—Καταρτίζεται Μητρῷον Προσοντούχων ἐκπαιδευτικῶν. Οἱ ἐνδιαφερόμενοι ὑποβάλλουν τὰ αἰτηθέντα δικαιολογητικά. Οἱ ἔχοντες τὰ τυπικὰ καὶ τὰ οὐσιαστικὰ προσόντα, θὰ ἐφοδιασθοῦν ἐγκαίρως δι' εἰδικοῦ δελτίου καὶ λοιπῶν πιστοποιητικῶν, ἐπὶ τῇ βάσει τῶν ὁποίων θὰ δύνανται νὰ ὑπηρετοῦν εἰς τὰ ἑλληνικὰ σχολεῖα καὶ νὰ ἐγγράφωνται ὡς μέλη τοῦ Ταμείου Συντάξεως.

—Καταρτίζεται τελικῶς ἐντὸς τοῦ θέρους τὸ Ἀναλυτικὸν Πρόγραμμα διδακτέας ὕλης εἰς τὰ ἑλληνικὰ σχολεῖα. Τὸ πρόγραμμα τοῦτο θὰ ἐκτυπωθῇ καὶ θὰ σταλῇ ἐγκαίρως εἰς τοὺς ἐνδιαφερομένους ἐκπαιδευτικούς.

—Ἐπὶ τῇ λήξει τοῦ ἔτους συνέρχονται εἰς συνέλευσεις οἱ κατὰ Ἐπισκοπικὰς περιφερείας ἐκπαιδευτικοὶ διὰ τὴν μελέτην καὶ ἐπίλυσιν τῶν ἀπασχολούντων αὐτοὺς θεμάτων. Ἡ Συνέλευσις τοῦ Διδ. Συλλόγου Νέας Ἀγγλίας θὰ γίνῃ τὴν 24ην Μαΐου.

—Συνιστᾶται ἡ παρακολούθησις τῶν παραστάσεων τὰς ὁποίας θὰ δώσῃ εἰς διαφόρους μεγάλας πόλεις ὁ ὑπὸ τῆς Ἀμερικανικῆς Κυβερνήσεως προσκληθεὶς Θεατρικὸς Ὅμιλος ὑπὸ τὸν κ. Βασ. Λογοθετίδην. Ἡ Ἀρχιεπισκοπὴ ὀργανώνει πρὸς τιμὴν τοῦ Ὁμίλου δεξίωσιν τὴν 23ην Μαΐου.

—Ὁ Διευθυντὴς τῆς Παιδείας καὶ τῶν Ἑλληνικῶν Γραμμάτων ἔδωσε ὑπὸ τὴν αἰγίδα τοῦ Συλλόγου τὸ «Φιλικὸ» διάλεξιν μὲ θέμα «Ὁ Ἀμερικανικὸς Ἑλληνισμὸς καὶ ἡ πολιτιστική του ἀποστολή».

—Συνιστᾶται ὁ πλουτισμὸς τῶν ἰδιωτικῶν καὶ τῶν κοινοτικῶν βιβλιοθηκῶν διὰ τοῦ βιβλίου «HELLAS OBSERVED», τὸ ὁποῖον ἐπιτυχῶς ἀναφέρεται εἰς τὰς φιλελληνικὰς ἐκδηλώσεις τῆς Ἀμερικῆς κατὰ τοὺς χρόνους τῆς Ἐπαναστάσεως τοῦ 21.

ΘΕΟΛΟΓΙΚΗ ΣΧΟΛΗ

—Εἰς τὴν μεγάλην αἴθουσαν τῆς Θεολογικῆς Σχολῆς (KONDAKES' HALL) ὡμίλησεν ὁ κ. Πέτρος Μουτεβελῆς, καθηγητής, ἐπὶ τοῦ θέμα-

τος: «Τὸ Νόημα τῆς Ποιήσεως τοῦ Σολωμοῦ μὲ βάσιν τὸν Ἐθνικὸν Ὕμνον».

—Τὴν 21ην Ἀπριλίου εἰς τὴν ἰδίαν ὡς ἄνω αἴθουσαν ὡμίλησεν ὁ δημοσιολόγος κ. CEDRIC FOSTER ἐπὶ τοῦ θέματος: «Ἡ παγκόσμιος κατάστασις καὶ ἡ Ἐκκλησία». Τῆς ὁμιλίας ἐπηκολούθησεν εὐρεῖα συζήτησις διευθυνομένη ὑπὸ τοῦ Σχολάρχου κ. Ἀθηναγόρα.

—Τὴν 11ην Ἀπριλίου ἐδόθη ὑπὸ τῶν φοιτητῶν ἡ παράστασις τῆς τραγῳδίας τοῦ Σοφοκλέους: «Οἰδίπους Τύραννος». Τὸ ἔργον μετέφρασεν εἰς τὴν νέαν Ἑλληνικὴν καὶ ἐδίδαξεν ὁ καθηγητὴς κ. Π. Μουτσοπούλος. Ἡ παράστασις ὑπῆρξεν ἐπιτυχής.

—Τὸ ἐπὶ τῇ εἰκοσαετηρίδι τῆς Θεολογικῆς Σχολῆς δοθὲν δεῖπνον τὴν 5ην Μαΐου εἰς τὴν μεγάλην αἴθουσαν τοῦ ξενοδοχείου τῆς Βοστώνης STATLER εἶχε ἐξαιρετικὴν ἐπιτυχίαν. Εἰς τὸ δεῖπνον παρεκάθησαν 1500 ὁμογενεῖς. Ὡμίλησαν οἱ ἑξῆς ἐκλεκτοὶ προσκεκλημένοι: ὁ γερουσιαστὴς κ. JOHN KENNEDY, ὁ Κυβερνήτης τῆς Μασσαχουσέττης κ. FOSTER FURCULO, ὁ ἐκπρόσωπος τῆς Θεολογικῆς Σχολῆς τοῦ HARVARD κ. GEORGE WILLIAMS, ὁ ἐκπρόσωπος τοῦ Πανεπιστημίου τῆς Βοστώνης κ. Ἰωάννης Ἀλεβίζος. Οὗτος Παρέδωκεν ἐκ μέρους τοῦ Πανεπιστημίου Βοστώνης πρὸς τὸν Σχολάρχην τῆς Σχολῆς κ. Ἀθηναγόραν, πολυτελὲς δερμάτινον πορτοφόλιον, τὸ ὁποῖον περιεῖχε ἔγγραφον συγχαρητηρίων τοῦ Πανεπιστημίου Βοστώνης πρὸς τὴν Θεολογικὴν Σχολήν. Ὡμίλησαν ἐπίσης ὁ Θεοφιλ. Ἐπίσκοπος Ναζιανζοῦ κ. Ἰεζεκιήλ, καὶ ὁ πρεσβευτὴς κ. Ἀντώνιος Πάππας. Χρέη συμποσιάρχου ἐπετέλεσεν ἐπιτυχῶς ὁ κ. Ἰωάννης Πάππας, δικαστής.

ΑΚΑΔΗΜΙΑ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ

Ἡ ἑορτὴ ἐπὶ τῇ λήξει τῶν μαθημάτων τῆς Ἀκαδημίας θὰ λάβῃ χώραν τὴν 9ην Ἰουνίου, Κυριακὴν τῆς Πεντηκοστῆς.

Τὸ πρόγραμμα τῆς ἑορτῆς συνδυάζει πλοῦτον, ποικιλίαν καὶ πρωτοτυπίαν. Περιλαμβάνει χορῳδιακὰ ἄσματα μεγάλων μουσουργῶν, θεαματικὰς σκηνὰς ἐκ τοῦ ἀρχαίου διθυράμβου, τμῆμα τοῦ μεγαλειωδεστέρου δράματος τῆς Ἀρχαιότητος—τῆς «Ἀντιγόνης» τοῦ Σοφοκλέους—καὶ ἑλληνικοὺς ἐθνικοὺς χορούς.

Ἡ πρωτοτυπία τοῦ προγράμματος συνίσταται εἰς τὸ ὅτι ἐπιζητεῖται δι' αὐτοῦ νὰ δοθῇ μία ἰδέα τοῦ λατρευτικοῦ διθυράμβου, ἐκ τοῦ ὁποίου κατάγεται τὸ ἀρχαῖον ἑλληνικὸν δρᾶμα· νὰ ἐξαρθῇ ἡ φιλοσοφικὴ πνοή, ποὺ διαποτίζει τὸ ἀρχαῖον δρᾶμα καὶ ἡ διδακτική του μορφή, ἥτις τὸ κατέστησε «σχολεῖον» τῶν προγόνων μας· νὰ καταδειχθῇ τέλος ὅτι τὰ μέτρα τῶν συγχρόνων ἑλληνικῶν ἐθνικῶν χορῶν ἔχουν τὴν ἀρχήν των εἰς τὴν ἑλληνικὴν ἀρχαιότητα, πρᾶγμα ποὺ ἀποδεικνύει τὸ ἀδιάσπαστον τῆς Ἑλληνικῆς παραδόσεως καὶ εἰς τὸν τομέα αὐτόν.

Τοῦ προγράμματος θὰ προηγηθῇ Ἀρχιερατικὴ Λειτουργία, χοροστατοῦντος τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου κ.κ. Μιχαήλ.

Βα ΕΠΙΣΚΟΠΙΚΗ ΠΕΡΙΦΕΡΕΙΑ

THE GREEK ARCHDIOCESE WELFARE FOUNDATION τῆς δευτέρας Ἐπισκοπικῆς Περιφερείας προέβη εἰς τὴν ἀγορὰν οἰκοπέδου διὰ τὴν ἀνέγερσιν Γηροκομείου. Τὸ οἰκόπεδον τοῦτο εἶναι ἐκτάσεως 27 ἐκταρίων καὶ εὑρίσκεται δυτικῶς καὶ πολὺ πλησίον τῆς πόλεως τοῦ Σικάγου. Τὸ οἰκόπεδον ἠγοράσθη ἀντὶ 52,000 δολλ. Ἐκ τούτων κατεβλήθησαν ἤδη 5,000. Τὸ ταμεῖον τοῦ ἐν λόγῳ ὀργανισμοῦ ἔχει δολλ. 27,000. Διὰ τὴν συγκέντρωσιν τοῦ ὑπολοίπου ποσοῦ ἐγένετο θερμὴ ἔκκλησις πρὸς τὸν Ὀρθόδοξον πλήρωμα τοῦ Σικάγου ἐκ μέρους τοῦ Θεοφιλεστάτου ἐπισκόπου κ. Ἰεζεκιὴλ καὶ τοῦ ταμίου τοῦ ὀργανισμοῦ κ. Π. Γιαννούκου. Δὲν ἀμφιβάλλομεν, ὅτι οἱ Ἕλληνες τοῦ Σικάγου, ἐκτιμῶντες τὴν προσπάθειαν ταύτην θὰ κάμουν τὸ καλύτερον δυνατὸν διὰ τὴν συγκέντρωσιν τοῦ ὁλικοῦ ποσοῦ ποὺ ἀπαιτεῖται διὰ τὴν ἐξόφλησιν τῆς ἐν λόγῳ ἀγορᾶς.

G. O. Y. A.

—Fr. James Aloupis (555 High St., Newark, N. J.) has been appointed by the Archdiocese to replace K Kallistos Samaras as Archdioce Representative on the National Co cil of G.O.Y.A.

—Our second annual Pilgrim embarks on June 15. It may be the itinerary will be modified so what, due to critical conditions the Middle East. At the moment pl remain the same.

—Chris Kalogeras has been on go nearly every weekend since September. Recent visits inclu Los Angeles, San Francisco, Louis, Milwaukee, Detroit, New Y City, and Indianapolis.

—The Rt. Rev. Polyefktos chairman of a 2—day religious ucation program in Detroit, Ma 16—17.

—It has been reported that 2—day district retreat in Pittsburg March 30—31, was very successf

District Conferences:
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Cincinnati, Ohio
Martha Chiligeris, *Chairman*

District 1 — June 21—23
Hotel Penn-Alto
Altoona, Pa.
Nick Woolis, *Chairman*

National Ball: Cleveland—April
Masonic Auditorium Ballroom
Detroit—April 26
Assumption Ballroom (11000 Cha levoix Ave.)

—Enjoyed reading the Distri Newsletter (Dist. 1), edited by Chri tine Joanides of Cleveland; also t Voice of Holy Trinity of Cant Ohio, Ann Hadjian and Parthe Kotanides, editors, also the Hellen Echo of Toledo. The united G.O.Y. of Detroit have come out with the first attempt at a combined new paper, The Greek Orthodox Beaco edited by Ted Andrews and Ji Mihalakis.

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k School 3:15—5:15 P.M. daily

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lay School 9:00—10.00 A.M.
k School 3:00—5:00 P.M.

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Sunday School 9:45 A.M.

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Greek School 4-6 P.M., four days a week

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Rev. Aim. Laloussis Rev. J. Tavlarides
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Sunday School 10:30 A.M.—12:00 M.
Greek School 3:30—6:00 P.M. daily

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Church's Tel. GL 4-7278
Very Rev. T. P. Theophilopoulos
Orthros 9:00 A.M.
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Sunday School 10:00 A.M.
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Διαθέτομεν τὰς καλλιτέρας ταινίας μὲ τὰς καλλιτέρας τιμάς.

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